

DOCTRINE
AND PRACTICE
OF
MORTIFICATION

Wherein is demonstrated the
nature, manner and necessity thereof
together with the several means
thereunto by which
the soul may be
purged for every Christian
know and practice that will
live comfortably and
discreetly.

By Thomas Walsall, Master of Arts,
and Preacher of the word of God.

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TO
THE RIGHT HON-
NOURABLE JOHN
Earle of Bridgewater, Vis-
count Brackly, Baron El-
mere, Lord President of Wales,
and one of his Majesties
most honorable Privy Coun-
cell, his noble
Patron.

Right honourable,

Having upon
flow delibera-
tion resolved
to publish the

Meditations, being ani-
mated thereunto by some
of my good friends, who
are both able and judi-
cious: my next resolution

A 2 came

The Epistle Dedicatory.

*Quod solum
nostra opis
est gratias
agere uti a.
pud Deum
fieri amos,
capitulum
secundum.
quam loquen
de Auson. ad
Imperatorem
1 Cor. 3. 4.
Col. 2. 4.*

came more readily to
present them unto your
honour, not for the worth
of the matter, but as wil-
ling to discharge my du-
ty and service; for as my
first call to a Pastorall
charg was by your honors
liberall and unspotted
bounty: so I here present
these the first fruits of my
labours (of this kinde) to
your honour, as the testi-
mony of my thankfull
mind; humbly desiring to
shroud them under your
honours shadow; which
albeit they come in a
plaine and homely dresse
(*no more*) not in wisdom
of words to please the
curious eare, but by plaine
demonstratio si ō the holy
Scripture, to worke upon
the

The Epistle Dedicatory.

the honest heart, neither was
it my intention in penning
and publishing of this dis-
cours, to satisfie men's vain
phantasies but the con-
sciences: yet notwithstanding,
I trust they will bee
the more acceptable unto
your honour. A souldier
that intends to kill his ene-
mie, doth not doe it with
a flourish, or flat blowes;
but by striking home, even
to the fetching of blood.
I hope I may be then ex-
cused if I take the same
course; it is not paper
pellets, that will beate
downe strong holds, nor
woodden swords, that will
wound to the heart.
Wherefore I have endea-
voured to lay the Axe to
the roote of the Tree, and

*Non iuan-
na & po-
tica verba
proferimus,
non aliqua
Grammati-
corum an-
tiprosopa;
nec eloquen-
tia seculari,
diserta ser-
monis fuerat;
Sed Christum
crucifixum
pradicamus.
Aug. de ac-
cedens. ad
gratiam.
Sct. 1.
2 Cor. 10. 4
Heb. 4. 12.*

1. 1. 1. 1. 1.

The Epistle Dedicatory.

to discover that kinde of warre, and weapons will be needfull for the work.

To which end I shall humbly crave leave that I may give your honour, in a few words, the summe of the whole.

1. Here is a discovery of the enemy which is latent in us, *sicut Anguis in herba*, as a Snake in the grasse, potent against us, building ~~exuvium~~ strong holds against us: lastly, subtile and politick, and so doth beset us round, and hinders the enterance of the good motions of the holy Ghost; *Sordes peccati & spiritus sanctus in uno domicilio non morabuntur*: the filth of sinne and the holy Ghost will not dwell

Heb. 12.1.

The Epistle Dedicatory.

dwell together in the same habitation.

2. The combat is set downe in those words, *mors: fr, &c.* For the place of this combat, it is the Church; when as once we become the sonnes of God, then also doe we become souldiers of Christ; and for the time of it, it is in and after regeneration, and not before, though our lives may be long, yet our spirituall life in grace may be but short, as it was said of *Similis*, whose yeares were many, yet lived but seven of them.

3. For our assistance we have the spirit of Christ to arme us with that whole armour of God that we may be able to

*Rev. Sat. de
Pentecost.
Hic jacet
Similis, cu-
jus aetas
multarum
annorum fu-
it septem an-
tem duntax-
at anni: vivit
is Dicitur in
Hadriano.*

The Epistle Dedicatory.

Παυ εϋλίσ
78 θεῦ Πλ.
7.8.9. Πsal.
84.7. μα-
χαρ τῷ μὲν
ἐχθρῷ, χαρ-
τῷ δὲ μὲν
ἐχθρῷ.

stand in the evill day; and
withall to put courage and
animosity into us, that we
faint not like those E-
phramites, that went out
and carried bowes, yet
turned againe in the day of
battell; *sine animis nil arma.*

4. The reward is pro-
pounded and promised,
yee shall live: our fight is
here, our crown hereafter;
*quis sanctorum sine certamine
coronatur,* Hier. Ep. 22.

To conclude, therefore
that we may not bee de-
ceived, behold the enemy
discovered, the flesh with
the deeds of it; that wee
may not pleasantly dream
of ease, and security, be-
hold a sad combat, *gra-
vis lucta non contra hostes
sed hospites.* Ber. Not ra-
gainst

The Epistle Dedicatory.

gainst enemies, but home-born seeming friends; that we may not feare, nor faint in our minds; behold the spirit of grace helping our infirmities.

And lastly, that no man may thinke it in vaine to serve God; behold, the reward: wee shall passe from a battell to a banquet, from a combat to a crowne; wee have the life of grace here, and the life of glory hereafter. Wherefore, seeing that this kinde of death is the end of so much misery, and beginning of so great happinesse, which is the maine drift of this discourse; I hope at your honours best leasure, it may doe you some service, though

The Epistle Dedicatory.

though not to informe
you of what you know
not, yet to minde you of
what you know ; so that
the good worke begun in
you may come to per-
fection in Gods best
time.

Thus prayeth your ho-

nours devoted in all

service,

Tho. Wolfall.



To the Christian
Reader, grace and
peace.

THIS discourse
being delivered
in certaine Ser-
mons to a private
Congregation in the City of
London; the notes whereof
falling into the hands of di-
vers of my loving friends;
by whose motion I was en-
couraged to commend them
to a more publike view, as a
discourse not unsutable for
these times, and a good means
(through Gods blessing) to
appease and assuage these in-
ward

To the Reader.

ward boylings of envie, hatred
and other exorbitant lusts in
the hearts of men: Those scan-
dalous & scurrilous speeches,
that issue of their mouths, and
also those folt and fierce dis-
ensions that breake out in
mens lives; nor onely to un-
necessary suits in Law, but
also to unjust quarrels, and
duels; even to the indanger-
ment of the losse of soule and
body, all which are working
else but the fruit of unmarri-
fied lusts. Jam. 4. 1. These
as they are born and brought
up with us, so often like the
sonnes of Zerviah, they be-
come too strong for us. Is it
dangerous living among Li-
ons, and is it not dangerous
living among lusts; every one
of them seeking fiercely to
warre against the soule.

There

Vitium quod
periculum
habitu con-
cupiscere fa-
cit ad ul-
timum
etiam concu-
piscere con-
cedit.

Pet. Lum 2.
lib. 2. dist.
30.

To the Reader.

There be three things
that men doe greatly desire,
equity, liberty, and peace:
now so long as sinne lives,
and lust doth lord it over the
soule; there is no justice to
be expected: such as the tree
is, such will be the fruit; and
if the Bravble rule, it will
burne up the Cedars of Le-
banon; nor can we expect
liberty, for the Law that is in
our members will lead us away
captive; the liberty that is
given to the flesh, doth but
bring the spirit into bon-
dage; and what peace can
we expect, where there is no
peace with God? If thou
(Christian) thou wouldest
have justice, then doe justice,
and kill sinne before it kill
thee; if thou wouldest have
liberty, then let not sinne
raigne,

Jul 9.9.

To the Reader.

raigne, for therein doth the
great strength of it lye;
Sampson was easily taken
when his lockes were shorne:
so thou mayest easily subdue
sinne when the regiment of
it is taken downe; if thou
wouldst enjoy that peace
of God which passeth all
understanding, then make
no provision for the flesh,
but mortifie it by the helpe
of the spirit, and thou shalt
have peace intermall here and
eternall hereafter.

Rom. 13.
13.

Now for as much as
this discourse is to helpe
thee therein, I doe therefore
heartily commend it unto
thee. I have awyded pro-
lixity, lest I should tyre the
Reader, and too much bre-
vity lest I should wrong the
matter, I have the rather
fallen

To the Reader.

fallen on this subject, because I
find few that have done it, and
because I have found some
such spirits as have laboured
to cry it downe, as altogether
unnecessary after conversion.
If there be any such into whose
hands this Treatise shall fall,
let me so farre prevaile with
them as not prejudge what
they doe not meane to reade
lest they be numbered among
those fooles that speake evill
of what they know not.

To conclude (Christian)
thou hast my labours, thou
hast my prayers, when thou
dost approach the throne of
grace let me have thine.

Thomas Wolfall.

THE
DOCTRINE
AND PRACTICE
OF
MORTIFICATION.

ROM. 8. 13.

*But if yee through the spirit
mortifie the deeds of
the body yee shall live.*

Chap. 1.

*An Introduction to the Text
with the coherence of the fore-
going part of the Chapter.*



He common
tidings that
hath sounded
in our eares
fro the Churches abroad,
for diuers yeares together,
B hath

hath been upon the point nothing but warres, and rumors of warres, of leading into captivity, of garments roled in blood; inſomuch as that country in which was plenty of corne and wine, as the garden of Eden, is now as a land forſaken, or as a deſolate wildeſſe; nay a very *Aceldama*, or field of blood: And howſoever wee of this Nation have but heard of this, amongſt us, no leading into captivity, no complaining in our ſtreets; Yet the ſword of the Lord hath been drowne againſt us, and hath ſlaine thouſands & ten thouſands in our ſtreets. Now the general cauſe both of theſe lamentable deſolations abroad, & the hand of God at home, is chiefly this; that we go not to warre with our ſelves, we do not ſlay thoſe luſts of ours that fight in our members: for if ye walke after the

James 4.7.

the flesh, yee shall die, not onely a death of the body, but the second death, the soule shall suffer eternall torment; But if yee mortifie the deeds of the flesh by the spirit, then yee shall live eternally.

To make way unto the matter in hand, our Apostle layeth downe certaine differences betweene such as walke after the flesh, and others that walke after the spirit.

I In respect of the object that they ayme at, the one mindes the things of the flesh, the other the things that are above; such as a man is, such is his minde; a carnall man, and a carnall minde: the wisdom that is not from above, is earthly, sensuall, and devillish; but that which is from above, is first pure, then peaceable, gentle, easie to be intreated, full of mercy and of good fruits, without partiality, and without hypocrisie.

James 3.

15.

Verf. 17.

B 2

2 They

Prov. 1.

31.

2 They differ in their ends; for the end of the one is life, the end of the other is death; Every man must eat of the fruit of his own way, and be filled with his owne devises.

Vers. 7. 8.

3 They differ in their affections, so as they that are at enmity with the Law of God; their fleshly mindes are not subject unto it, neither can they be; and being they are not, they cannot please God. Whereas on the other side, they that are of the spirit, Christ dwells with them, and takes up his habitation in their hearts, suppes with them, and they with him: Happy and thrice happy that house which hath him for an inhabitant, for this possession of Christ doth imply the dispossession of sinne, For if Christ be in you the body is dead, but of sinne, as Dagon could not stand with the Arke,

Vers. 10.

so

so no more can sin and Christ inhabit together. We cannot serve these two Masters. Again, as it puts sinne to death, so he quickens us, that same spirit that raised Christ shall quicken us; wherein he shews that the worke of our regeneration is great, even as great as that of the resurrection, the one being the internall renovation of the soule, the other the externall restauration of the body to its reunion with the soule; Hence our Apostle drawes an effectuall inference to perswade men to withstand the inticements of the flesh, from this, that there is no service of due that doth belong to it, we are not debtors to it, that wee should follow it. Nay if you walke after the flesh yee shall die, but if yee mortifie the deeds of the flesh by the spirit, then yee shall live. Behold as

Verf. 11.

Deut. 30.
19.

Moses said: I call Heaven and Earth to record against you this day, that I set before you life and death, blessing and cursing, therefore choose life that you and your seed may live. So I here set before you both these, and yet my desire is the same that Moses his was, that you would chuse life, that your soules might live, which undoubtedly you may do if yee follow Saint Pauls direction here, If yee mortifie the deeds of the flesh by the spirit. Here you may observe,

1 A description of our naturall corruption, it is called the deeds or practises of the body.

2 Here is our duty what we should doe against it, namely, to contend against it, and to mortifie and slay it.

3 The meanes whereby it must be done, by the spirit.

4 The reward is that promised,

Promised, *Thou shalt live*: which is a large promise, seeing it containes in it all the happinesse that wee are capable of, called a crown of life for the greatnesse, and everlasting life for the continuance.

Chap. 2.

Of the meanes how to find out our naturall condition by a threefold inquiry.

TO begin with the first, the description of our naturall corruption, *viz.* It is called the deeds of the body, as it is with men that goe to warre, the first thing that they doe, is to endeavour to find out the enemy: so it must be in this spirituall warfare, wee must first endeavour to finde out this our spirituall and mortall enemy, who hee is:

and secondly, where he lurkes;
and thirdly, how hee seekes
to fortifie himselfe.

1 Who
this enemy
is.

1 Who this enemy is: it
must be hee that contends a-
gainst the spirit, and labours
to withstand all the good
motions of it, which is called
all along in the former part of
the chapter the flesh; and here
in this place the body: now
the body is sometimes taken
Physically for the substance of
the body consisting of flesh
and blood; or else morally
and in a metaphor for sinne
and vice compared to a body;
and so I conceive it must be
taken here; for conceive of
the body as it is meerly natu-
rall, and so it is good, and
those effects that do issue from
it must needs be good: again
the body in the production of
her actions is but the hand-
maid to the soule; and the
soule is as the great wheele of
the

the clocke, that moves all the inferiour wheels by her motion: now the denomination in propriety of speech comes from the better part; therefore it must be taken here for that naturall corruption, that doth abide in the body and soule. So S. Ambrose on Rom. 7. 24. he calls it there, that masse of corruption that is inherent in us, is all our sinne; as it were making up that body of sinne, that is a body consisting of many members, do but make up one intire body; so sin, though it spread it self into every part of our bodies to make them members of sin, & into every faculty of the soule to make them weapons of unrighteousnesse, yet still it is but one.

Take notice, how that sin it makes a man a deformed and a vile creature, that while he carries about him a body having in it naturall life; hee

B 5 carries

*Corpus mortu est
emulapeccata: multa
enim unum
corpus sunt,
singula
quasi mem-
bra uno au-
thore in-
venta Am-
bros. vid.
locum.*

*Infelix est
homo ho-
spitem se-
cum ha-
bens pec-
catum per
quod ad il-
lum adi-
tum habet
Satanas.
Gloss.*

Vse I.

carries another body that hath in it the symptomes of death, nay and that will draw the other to the same condition with it selfe; nay if one should tell you of a monster that had something in it like a beast, something like a serpent, nay and something like a devill. This monstrous birth of sinne doth containe all that in it, if not more: are not men like the cruellest beast the Lyon; like the most poysonous creature the serpent, nay children of Satan. *John 4. 44.* O that wee could see our selves as wee are; we would be ready to fly from our selves, as *Moses* did from his rod, when it became a serpent, *Exodus 3. 4.* and to abhorre our selves in dust and ashes.

2 Where
he lodg-
eth.

3 If you enquire where this enemy is, you will hardly believe that hee is so neere you,

nor

nor neere so favoured of you
as indeed he is, that such a
desperate enemy as this is
should lodge in your houses,
feede at your tables, and lye
in your bosomes, is not so
strange as true, nor more true
than lamentable. Men in this
case are like *David*, who did
not sticke to condemne the in-
justice and cruelty of the man
in *Nabors* parable, that took
the Lambe from his poore
neighbour when hee had no
need, having sufficient, or ra-
ther superfluity of his owne;
but alas the good man little
thought that all this had been
done by himselfe, even so it
is with us, when wee heare
from the Word, that there is
such a thing as a body of
death, a heart that is desperate-
ly wicked, and a law of the
members that leads men captive
to sinne: it is easily granted
by them that so it is, but yet
will

3 Sam. 12.

Rom. 7. 24
Jct. 19. 9.

*Delus. la-
et. in uni-
versalibus.*

will they be loath to yeeld, or
to have such a thought in
themselves, that they are the
men: and hence it is that we
are like unto sick men that
complaine of their bed, when
the cause is in their bones,
and of the sharpnesse of their
phisicke, when the fault is in
themselves; so it is with men
in case of sinne, when it lyes
on the consciences of men, and
makes them restless, they
complaine of the condition as
too hard and heavie, and of
the Word, which is the phy-
sicke for the soule, as too
sharpe and bitter, when as
they looke not into the cause
which is this body of death
that lyes in our own bosomes;
and as wee see not our finnes,
so neither doe wee see the
danger that we are in; but as
it was with *Balaam*, though
the Angell was before him
with his drawne sword, yet
he

Numb.

hee saw him not, but fals out
with the poore Ass, as if all
the fault had beene in the
harmlesse beast; whereas
had not the Ass stood still
Balaam had beene slaine, and
all this came from his cove-
tous heart, which hee would
take no notice of; So men
are ready in case that sinne bee
charged on them, and even
the danger ready to approach,
yet do not see it, but are ready
to quarrell with such as la-
bour to keepe them from it,
but howsoever men labour to
put their finnes one to an-
other, as we toss a Ball, and
bandy it from one to another,
and every man from him, yet
let him know, that they goe
but herein about a vaine sha-
dow, and disquiet themselves
in vaine; It would bee much
better to take *Dauids* coun-
sell, stand in awe and feare not,
commune with your owne hearts

Psal. 4. 4.

in

in your bed and be still : or as some will have it, and bleed, and that in deed should be our care, that when we have found this enemy which is the disturber of our peace, wee should enter in our chambers and bewaile our miserie, if it were possible, even with teares of blood.

3. The
meanes
how lust
doth for-
tifie it self.

Lastly, how hee seekes to fortifie himselfe, and to this end observe, that the flesh and this corruption is such an enemy as is never out of action; thence it is that God complaines, *My people have chosen two evils, they have forsaken me the fountaine of living waters, and hewed them out Cisternes, broken Cisternes that will hold no water;* So that in this sinne of man there is a turning from God the chiefest good, as the fountaine of all their happinesse, which is as a living spring that never failes;

failes; God all-sufficient who gives grace and glory and every good thing; Now wee first turne our backs on God and not our faces to him, and then fall to these empty and broken vessels, Cisternes they are, but Cisternes that hold no great matter; nay, broken Cisternes that will not hold any thing at all; so as there is neither solidity nor certainty in the comfort that they give, not solid and sweete, because they are from the Cisternes, and smell of the caskes; Surely man *disquieteth himselfe about a vaine shadow*, were it not a folly, or rather a madnesse in a man that should come into an orchard, upon the trees whereof did hang much fruit, sweet and pleasant, yet should leave them, and seeke to disquiet himselfe to gather up the shadow: The Philosopher calls a man *Arbor transversa*,

Psal. 84.

I 1.

Ier. 9.27.

Dulces a fonte bibuntur aque.

Psal. 39.6.

Luke 10.

transversa, a tree turned upside downe; but by sinne it is, that a man is *homo transversus*, a man that's quite altered, and goes downeward like the young man from Jerusalem to Jerico, *spoliatur*; *vulneratur*, *redivivum relinquitur*, spoyled of his good, wounded, and left halfe dead; So is it here, we in our departing from God to meete this enemy that spoyles us of all these ornaments we had, and wee are wounded with the guilt, and the staines of sinne, and left in such a lamentable condition, as did not that good Samaritan come, our Lord Jesus Christ, and powre in the oyle of his owne grace, and the wine of his dearest blood, we should perish everlastingly.

CAP.

CAP. III.

Of activity of lust proved by
two particulars.

That sinne is thus practi-
call and full of action
will appeare if you consider
two things.

1. The fruitfulnessse, and
the plentifull increase that it
doth bring forth.

2. And then the power and
vivacity that there is in sinne,
both which will set out, that
the enemy against whom we
doe contend, is an active and
stirring enemy.

1. For the first, sinne, it
brings forth with much speed
and celerity, *Lust when it hath
conceived it bringeth forth sin;*
*and sinne when it is perfected
bringeth forth death.* Even as
when you cast a stone into a
pond, that begets a circle, and
that

1. By the
fruitfulness
of sinne
which
doth ap-
peare.

Jam. I. 15.
By its ex-
pedition
in the pro-
duction of
sinne.

that begets a greater, and so they multiply untill they bee many, and that on a sudden. So is it in case of sinne, one sinne begets another speedily, and the reason is, because it is the nature of the worst kinde of fruit to spring the fastest; you need not plow for weeds, nor sowe cockle nor hemlock in the furrowes of your feld, they will grow of themselves: So is it with the ill weeds of sinne, they come up of their owne accord; nay, though we labour to weed out these corruptions, yet will they sprout and grow againe; If you aske me why that grace comes on so slowly, and sinne with such speed, I answer as the *Egyptian* Midwives did unto *Pharaoh* when hee asked them why they slew not the male children, they answered, because they are not as the *Egyptian* women, but lively, and

and are speedily delivered. So it is in this case; grace at the first is weake, compared to a graine of Mustard-seed, and falls into a barren soile, our corrupt hearts, and there it is that it comes up so slowly; but sinne, that is strong, and is in a soyle that it likes, and therefore comes up with more celerity.

2. Sinne is fruitfull in that it increaseth, sinne, though it be little at the first, yet growes apace; a man that beginnes with smaller sinnes, those make way for greater, as it is said of the sinne of Sodom, *it was very great, and the cry was multiplied*; that is, as the sinne increased, so the cry came; grievous sinnes doe make a great cry: *Hazeel* was afraid to heare of that wickednesse, which after hee was not ashamed to commit; sinne is like that cloud which *Eliab* saw,

2. In the increase of sinne.

Gen. 18
20.

Amos 5.1

13.

16.

Gal. 5.19.

law, which was at first no broader then a mans hand, yet irspread, and spread till it covered the whole heavens; So it is when men first beginne to fall, to some little doe they know how they shall be carried before that they will return againe: *Israel* is called the *Virgin Israel*, but behold afterward her great transgression and her mighty finnes made the prudent to keep silence, and brought such a storme and inundation of wrath upon them, that a weiling should bee in all streets and Vine-yards, the day of the Lord should be a day of darknesse, &c. When we speak of the works of the flesh, wee may say as *Leah* said when *Gad* was born; behold, a troope cometh, as Adultery, Fornication, Uncleannes, &c. severen in number, and the reason of this multiplication of sinne is in respect of the multiplicity of objects,

objects each of them being a bait to intice us unto sinne, and withall, the multiplicity of occasions, that are as bridges to lead unto evill; that wee had need every day to pray, *Lord lead us not into temptation*: and the greatest temptation that can befall a man, is the temptation of his owne heart, for every man is tempted when he is drawne away with his owne concupiscence and is inticed.

3. Lastly, sinne is fruitfull in respect of the continuance and lastingnesse thereof. God complaines of the thoughts and imaginations of mans heart, they are evill, and onely evill, and that continually, contray to all other breeders, who though they have beene fruitfull, yet nature decays, and time makes them barren; but now sinne, as it is said, *vires acquirit eundo*,

3. In the constance of it.

2 Tim. 3.
13.

Jer. 4. 14.

do, it gathers strength by its motion; So it is here in sin, it holds on and goes on; and that as Saint Paul speaks of ill men and seducers, that they grow worse and worse, and as the Prophet complaines, *How long shall evill thoughts lodge in you*, hee doth not say that evill thoughts may not be in you, but they should not lodge, the word is *pernoctare* to lodge all night, that is as if hee should say, though you sinne, beware you continue not in it, though you be angry, let not the Sunne goe downe upon your wrath: to fall into sinne, is as if a man should fall into a deepe pit; and to continue in it, is as if a man should role a great stone upon it, for by falling into sin hee falls into the snare of the Devill, and by continuance it entangles himselfe more and more, as a wilde Bull in a net,
who

who the more he rageth the faster hee is entangled: And thence it is that custome in sinne is as hard to bee left, as to wash an *Ethiopian* white, or for a Leopard to change his skinne.

Esa. 51. 20

CAP. IV.

Of the power and authority that unmortified lusts doth put forth in us.

THe second demonstration whereby it may appeare that this enemy against whom we do contend is thus active will appeare from the power and authority that sin hath, as they answered *Iehu* when he bad them fight for their Masters sonnes; *Two Kings* (say they) stood not before him: So may I say of sinne (and I would it were not too true)

2. King.
10. 4.

The power of a King.
Rom. 5. 21

1. Sam. 8.
10.

true) that two of the worthiest Kings that ever reigned in the world, both for piety and wisdom, were soiled by this enemy, namely *David* and *Solomon*; And if they did not stand before it, how careful should we be that wee be not intangled with it. It hath the power of a King, sinne is said to reigne unto death, as it was when the Israelites desired a King, *Samuel* told him what an one he would be, and what he would doe; He will take saith hee (meaning that wicked King *Saul*) your sons for his service, and your daughters to be his handmaids, nay the best of your Vine-yards, and Olive-yards for his servants, &c. So it is with sinne when as it reignes, it will bring all to his service: This Tyrant sinne will take the choicest wits, and make them plot for him, and will

will make them wiser in their generation then the children of light; hee will take the choycest of your strength, even your young and flourishing dayes, and set you into his worke to dresse his Vineyard, and to reap his harvest, as he did with *Absolom*, *Mannasses*, and the prodigall son, nay he will take every faculty of your soules, and engage them in the common quarrell against *Christ*, and every member of the body, and make them weapons of unrighteousnesse to serve sin, and indeed the very reason why sin is such a fearfull and dreadfull enemy, is because it makes it selfe a King; for suppose we sinne to be dethroned, and put from his dignity, and behold you shall find him like *Sampson*, without his locks, as another man; but as long as sin reigneth, though it be, but as

C

the

*Inimicus
noster mo-
do rex mo-
do Tyran-
nus Sen.*

Ep. 96.

Rom. 6. 13

*Judg. 16.
19.*

Judg. 9. 15

Eadem

libido do-

minatur,

nec Regum

purpuras

stinet, nec

mendicati-

um cento-

nem sper-

nit. Herr.

Ep. 9.

2. Of the
Law.

Rom. 7. 23

νόμον ἀν-

τιπατεύο-

μενον.

the bramble, yet will it bee strong enough to set fire on the goodliest Cedars of the Forrest, as you may see in *Ishams* parable, nay it feares no more to enter in the Palaces of Princes then it doth to assault the beggars Cottage.

2. As sinne is a King, so he rules by his lawes, *I finde a Law in my members* leading me captive unto sinne; this Law, it stands in opposition to the law of God; that is, that it fights against it: now a Law is properly nothing but a rule whereby we are to worke; so it is with sinne, it hath a rule whereby it goes, and that whereby they frame and direct all their actions; Now because they that have a mind to live in sinne, and withall finde that conscience doth condemne that course wherein they walke; hereupon they frame unto themselves another

other Law, which may bee as the City of refuge against conscience, who like a revenger of blood, hunts after the malefactor.

1. They lay downe this as a principle, that the Law of God is too heavie a burthen, it is too hard a task-master, and therefore as *Ieroboam* pretended unto the people of *Israel*, that it was too farre for them to goe up to *Ierusalem*, therefore made them calves at *Dan* and *Bethel*; so carnall reason saith, that the Law of God, it is too farre a journey, full of difficulty and danger: it is like *Rheoboams* yoke that was intolerable; Thus the wicked heart of man labours to bring an ill report upon the pure Law of God, and hence it is, that our *Antinomists*, and *Libertines* labour to overthrow the Law of God; that which *Christ* came to esta-

1. Lust
would a-
bolish
Gods law.

Rom. 3. 31
2 Tim. 3. 6

Gal. 5. 24.

Psal. 95. 11

2. Lust
frameth a
new rule.

bliss, these men endeavour to
abolish; such a generation of
men there hath beene, as creep
into houses and lead away fil-
ly women laden with lusts,
that is, by putting them into a
forme of Godlineffe, telling
them that Christ having taken
away the guilt and punish-
ment of sinne, there is nothing
to doe for them, no need to
make the Law as a Rule, or to
mortifie their corruptions:
flat contrary to the Apostle,
that *such as are in Christ do mor-
tifie the flesh, with the affections
& lusts*. But let such take heed
as do indeavour to bring an ill
report on this good Law of
God, that the Lord say not as
hee did against those that
brought an ill report of the
good land, *unto whom he swore
in his wrath that they should ne-
ver enter into his rest.*
2. Seeing that this Law
will not serve their turnes
they

they frame another of their owne, that will be subservient for the accomplishment of their ends; they are compared to such as kindle a fire and compasse about the sparkes, walk (saith God) in the light of your fires, and in the sparkes that you have kindled, this shall you have of mine hand, you shall be downe in sorrow; to kindle this fire is to hatch and forge some new rule as a light to walke by; and to compasse it with sparkes, is as it were to blow it up with cardell, and fleshly arguments, and then to walke in the light of it, is to labour, to carry, and enforce all their actions according unto that rule, and hence it is that there are so many sects, and so many wayes that men walke in; It is because they are not contented with that fire that burnes on Gods Altar; the pure light of the word, but like

Esa. 50. 11

Nadab and *Abihu*, they kin-
dle strange fire of their owne,
but this shall they have at
Gods hand, their light shall
be turned into darknesse, and
their sparkes into ashes, and
lastly their joy shall turne into
sorrow. For as the *Arke* and
Dagon could not stand toge-
ther: so no more will these
stand long, because they are
like building laid on a sandy
foundation, or as grasse on the
house top.

3. It co-
lours all
with faire
pretences

3. That the minde may bee
the better perswaded to goe
along according to this rule,
the flesh labours to colour
all over, and to set a faire
glosse on a foule cause; and if
you marke it, there is no sinne
so vile but men will finde out
some colour and some excuse,
either to make it no sinne; or
else to make it veniall, and so
little, that it may lodge in his
heart with as much safety as

Lot

Lot did in *Zoar*, we want not examples of both these. For the former you see, *Saul* is charged by *Samuel* to have transgressed the Commandment of the Lord; No saith *Saul* I have obeyed the Commandment of the Lord; but then saith *Samuel*, what meaneth then the bleating of the Sheepe, and lowing of the Oxen in mine ears. So may wee say, when men would excuse themselves from sinne, and say, wee have good hearts to God, we may aske them what meanes their swearing and their drinking, and their prophane and unchaste speeches? Out of the abundance of the heart the mouth speaketh. Some againe will confesse the fact, but excuse it, either they were ignorant, and knew it not; whereas our ignorance is a sinne, and when wee adde sin to it, we make the sinne double;

C 4 ble;

ble; Or they did sinne, but it was with no ill intent, and therefore it was but an infirmity; I confesse the more evill there is in the intention, the more wicked is the action; but I doe not see how there can be an evill action without an ill intention, for if the tree were good, then the fruit would bee good, and therefore let mee tell you, that to excuse your sinne is all one as to cover your sin, and you know that he that hideth his sin shall not prosper.

Prov. 28.

13.

CAP. V.

Arguments to prove sinne active.

NOW it remaines that we give some arguments whence it comes to passe that this enemy is so active.

I. The

1. The first is taken from that stoutnesse and stubbornesse that is in it, such a height of pride is in it, that it is not nor cannot be subject unto the Law of God, nay it is not afraid to contest against the holy Ghost, and to say unto the Almighty, depart from us we desire not the knowledge of thy Law, *what is the Almighty, that we should serve him, &c.* And hence it is that Saint Gregory in his morall makes it *regina peccatorum & vitiorum*, for whereas all other finnes fly away and labour to hide themselves from God as *Adam* did amongst the trees of the garden; and as *Saul* among the stuffe, but onely this stoutnesse of spirit is that which labours to rebell against God, nay and to exalt it selfe above God, and all that is called God; the Lord would have his will to bee

1. Stoutnesse.

Rom. 8.7.

Acts. 7.51.

Job. 21.

14.19.

Mor. 31.

2. Thes.

2. 4.

*Vult Deus
feri volun-
tatem suam
superbum
vult fieri.*

saam. Ber.

Ser. 4. vig.

nat.

Psal. 2. 3.

1 King.

12. 25.

*Vt melius
posset resi-
stere reg-
no Juda,
& ipsum
insecare a-
dificavit,
fortalicia,*

2 Cor. 10.

4.

Jndg. 1.

19.

done, but the proud heart will doe his owne, as they said. *Let us breake their bonds in sunder, and cast their cords from us.* Now all this resistance cannot be done without much action and motion. Wee read that when *Ieroboam* revolted with the ten Tribes from the house of *David*, he built *Sithem* and *Pennel* two strong holds to defend himselfe and his Kingdom from the inroads which might be made by his enemies; So it is in this case, that when a man begins to revolt from God, the he considers how he may fortifie himselfe against him; and this is done by our high thoughts that labour to build to themselves strong holds; So as Gods word (if it may be) shall not come neere, but they will repell the force of it; As it was said, the Lord was with the Tribe of *Inda*; and he drave
our

out the inhabitants of the mountaine, but could not drive out the inhabitants of the valley, for they had chariots of Iron : So a Minister of God, and with whom the Lord is pleased to doe great things ; yet some men have so fortified themselves with such stiffe neckes, and such brazen foreheads, that you may as soone fill the skinn of Leviathan with barbed irons, and his head with fish speares (which *Iob* made a thing wondrous difficult, if not impossible) as to make any entrance upon him, or to convert him unto God.

Job. 41. 7.

2 That sinne is so active may appeare in respect of the many battels it hath fought, and the many victories it hath obtained; some it hath foiled, as it began with *David* on the top of his Towre, and there it drew him to lust : and lust drew

2 Experiments of it.

drew him to adultery; and his adultery drew him to murder; and it left him not there, but made him to cover it with a false pretence, that the sword doth devour one as well as another; and in this case men are like *Rachel*, that first stole away her fathers Idols, and afterwards, when they were sought for, fate on them. So is it here, first to sinne, and then to hide it; and thus it soiled *Peter*, it found him first in the High Priests hall, there hee sinned against knowledge, in denying hee knew Christ, and against equitie, in that he denied that he was any of his Disciples, yea & against that promise that he had made, that though all men would forsake him, yet will not I. Whereas hee was the first: And as it hath soiled many of Gods doare servants, so hath it conquered and quite overthrowne

throwne others, and fastned them to the ground as *Iael* did *Sisera*, that they never rose againe: thus it did with *Iudas*, the hope of gaine made him that he betrayed his Master, and then went and hanged himselfe; thus it was with the Angells that fell: that they fell so wittingly, and so desperately, as there was no place found for repentance, as there was for man after his fall. Now as it is with a man that hath fought many battels, and that hath obtained many victories, sure no man will deny him to be active, so it is in this case, for having given so many foiles, & having gained so many victories, who can say but sinne is full of action, and restless till it have accomplished its ends.

3 Wee cannot marvell, though sinne be active, seeing that Satan helps it forward,

Judg. 4.
21.

3 The
force and
helpe it
hath.

Ephes. 2. 2

1 Pet. 5. 8.

in some he playes the *Rex*, and rules in the hearts of the children of disobedience; and note this, where men are sonnes of disobedience, there are they also servants unto the Prince of darknesse, they come at his call, and goe at his command: nay hee makes them as like himselfe as may be; the devill is fierce and cruell, thence he is called a roaring lyon, and are not his servants so? No Beare more salvage, no Tiger more fierce, no Lyon more cruell than they are: It is better saith one, to be a beast, than compared to a beast, for a beast is good in his nature, but a man that is like a beast, he degenerates from that nature that should be in him. How doth *Pharaoh* cause the male children to float on the river? How doth *Manasses* cause Jerusalem to swimme in blood? And what a monster was

was *Herod* that slew all those innocent babes from two yeares old and under? Nay how like was *Nero* to him that caused Christians to be put into coats laid over with pitch and brimstone, and to burne all night, to the end they might shew light to those that passed by. The devill hates our naturall life: so doth hee make his servants, to seeke to take away the pretious life of men, as you have heard, nay hee labours to take away our spirituall life, that is to destroy our soules: as when *Christ* had sowne the good seede, the enemy he comes and sowes tares: hee was a lying spirit in the mouthes of all *Ababs* Prophets, so hee seekes to fanne us as chaffe, and to hinder our faith: so do all his servants. How did *Jannes* and *Jambres* resist *Moses* to his face?

And

Iuv. Sat. 8

*Hinc ausi
quod luceat.
tunica punire mole-
sta Juv.
Sat. 8.*

*Hostis cal-
lidus tarda
ad mortem
supplicia
conquirit
animas cu-
piebat ju-
gulare non
corpora.*

*Matt. 13
19.*

*1 King. 2.
23.*

*2 Tim. 3.
8.*

Acts 13.
8.9.10.

8. 12. 13.

14. 15. 16.

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722. 723. 724.

725. 726. 727.

Chap. 6.

Instructions arising from the former doctrine.

IF then sinne be so active, this sets out whence it is, that wicked men are so restless in sinne, so as they are never at quiet, unless they be doing something or other that makes against God, and the good of his people: David shewes that the wicked plots against the righteous, and gnasheth upon him with his teeth, and drawes his sword, and bends his bow, and all to slay such as are upright in heart, yea hee layeth snares, and seekes their hurt, and speakes mischievous things, and imagines deceit all the day long; hence it is that they are compared to the troubled sea, when it cannot rest;

Whence
me are rest-
lesse in sin.

Pf. 37. 12.

Verf. 14.

Pf. 78. 12.

Esa. 57. ul.

rest; whose waters cast up mire and dirt; and indeed as long as this body of sinne is unmortified in us, it will be as troublesome to us, as *Jonah* was unto the shippe, which was tossed up and downe on the waves till he was cast out; for howsoever that sinne may sometime seeme to lye quiet, and all in the man may seeme to be at rest, yet alas it is neither a true, nor long peace, but as it is with him that hath an ague upon him, albeit when the fit is over he comes to his temper againe, and you would thinke that all were well, and that his enemy had left him; but alas the next day the poore man is disquieted with it againe, and possibly more then before: so it is in case of sinne, that though it may be, that such a man that lives in sinne, is now quiet, and neither doth discover his malice against

against God and goodnesse without, nor at present any appearance of a flame arising in his owne conscience within; yet that unmortified body of death, that lodges within him will not rest till it bring both feare at home, and trouble abroad, for this is the policy of Satan to make the way safe unto us, until he have drawne us into sinne, and then labours to pierce us through with many sorrowes, and so it was with Samson, sometimes he was as valiant and as well as another man, but when the evill spirit came upon him, then was hee like a mad man: so it is with men that live in this case, while they are in their cold blood, and have no occasion offered they are quiet, but if once there come a fit occasion, and that be followed with a temptation, then are they as tinder to the sparke,

1 Tim. 6.
10.

James 3.5.

2 Whence
suddenly
wicked.

spark, that presently kindles,
and which begets a great
flame; behold how great a
matter this little fire of sinne
kindles.

3 This shewes whence it is
that men are so suddenly wit-
ked: surely it must be from
hence, because that sinne is so
ad as it is; the aduantage
of sinne makes a man imper-
tious of delays; we being
demanded why the earth was
every where so fruitfull of
wonder, and yet so much a-
do to make fragrant and plea-
sant flowers to grow, albeit it
were with much cost and
paines; answered, that the
earth was the naturall mo-
ther to the one, and stepmo-
ther to the other; in is so in
this case, the earth of our
hearts doth bring forth sinne
of it selfe, and hath the seede
in it selfe; but for grace, alas
it is a step-mother unto it, all
that

that wee can doe is little
 enough to bring us to perfecti-
 on; whereas this body of sin
 is marching on like *Iebu* the
 sonne of *Nimbi* with much
 rage and malice, neither fear-
 ing God, nor reverencing
 man: when the old world be-
 gan to corrupt their way,
 they are sayd to have had to
 their children mighty men,
 and men of renouwe, or of
 name; and the reason, because
 they were mighty in wicked-
 nesse, and had got themselves
 a name of infamy; the way of
 sinne is downe hill, and can
 hardly stay in selfe till it come
 to the bottoome; little do men
 know how deepe hee may fall
 that is a falling into sinne; if
 hee fall not as *Eutychus*, that
 fell from such a height, that he
 was taken up dead; yet may
 hee fall as *Adephoborus* did,
 and receive such hurt by it,
 that he may never claw it off
 all

Gen. 6.4

TOIN
 OVN

3 The rise
of hypo-
crite.

*Intus Ne-
ro, foris Ca-
to totus
amb gans,
pars prima
Leopostre-
ma Draco
media ipsa
chymera:
Hier.ep.5:*

Luk. 16.
15.

all the daies of his life. That a man may be a no-
torious sinner, and yet have a
shew and colour of piety: so
those that were proud, heady,
high minded, but yet they
had a forme of godlinesse, a
rule that they went by in
show; within as bale as *Ne-
ro*: without as austere as *Cato*;
Such were the Pharisees that
sought outwardly to justify
themselves, but God knowes
your hearts saith our Saviour;
that is howsoever men could
not, yet God both can and
will: Hypocritise is one of the
fairest garments, that this bo-
dy of sinne can be covered
withall, because that by this
meanes the hypocrite is hid-
den both from others, and
from himselfe; from others
by this, it hath beene that so
many have shewed unto men
to have had the voyce of *Ja-
cob*, and the hands were the
hands

hands of *Eſau*, and have pretended great piety; when their intentions have beene barbarous and most prodigiously impious; As *Jezabel* pretends a fast, and intends murder; and *Absolon* pretends the performance of a vow, yet intends treason, nay the worst of treasons against his own father: & those preachers of *Philippi* pretend to preach Christ, but their intentions were malicious: but howsoever they thinke by this means to deceive others, yet in the issue they deceive themselves; for while they are a deceiving others they doe indeed deceive themselves; and it were better openly to sinne, than to dissemble sanctity, and be you sure, whosoever you are, that carry a heart, and a heart; a ballance and a ballance, that God will finde you out, and shall smite every such whited wall;

1 King:
21. 9.

2 Sam. 15.
8.

Phil: 5.
15.

2 Tim: 3.
13.

*Melius est
aperte pec-
care quam
sanctitatem
simulare:*
Aug:

I Kings
14 6.

Act: 8. 23.

Mat: 24.

41.

wall; and as old Abiah said to
the wife of Jerobam, when
she came disguised, Come in
(saith hee) thou wife of Iero-
bam, why faineſt thou the selfe
to be another? I have heauie
tydings to tell thee, so may I say
unto such, that I have heauie
tidings to tell them, that is
this, that they are in the
gall of bitternesse, and in the
bond of iniquity: and if there
be any fire in that bottomlesse
tophet hotter than another,
it's prepared for the hypo-
crites, and therefore when God
tells men of great punishments
that the wicked shall have,
hee tells them that their pu-
nishment shall be with hypo-
crites; that is, making them a
patterne of great punishment
to others.

Againe, this body of sinne
it doth so worke and cover it
selfe, that it makes a man to
mistake his owne condition,

as

as the young man did, when hee said, *All these have I done from my youth*, and yet poore soule, he knew not the deceitfulness of his owne heart, that he was mistaken, & had a deceitfull heart that would not submit to the will of Christ: and we read of *Herod*, that hee did many things untill it came to the leaving of his *Herodias*, hee was content, but there he sticke. So it is with men, they are so well conceited of their conditions, as he that goes a jot beyond them, goes too farre, and hee that comes not to their pitch is too prophane, and that rule which they have taken up is the only rule; but to such I will say no more than our Apostle doth, *Let him that thinketh hee stands take heed lest hee fall*, and that his foundation be not built on the sand.

4 Seeing that this body of

D

finoc

Mar. 19.

29.

4 How suspicious
we should
be of our
selves.

Prov. 16.
25.

Jer. 17. 9.

sinne is thus active; it should make us suspicious of our selves, and be very jealous over our selves in all the actions that wee doe, seeing that there is one within us that hath a hand in them, that is our mortall enemy, who albeit hee may speake us faire; and make his voyce gracious; yet as *Solomon* saith in another case; there are seven abominations in his heart; if a man have a servant in his house, that hee neither can turne out, nor may trust; will hee not then be suspicious of him; and often call him to account; yet behold such is our owne hearts, deceitfull above all things, and who can know it, it hath such turnings and windings, that unlesse we watch it narrowly, it will deceive us. Aske we our hearts this question, whither they went then at such a sermon,

mon, when the word was powerfully opened, it will answer as *Gebezi* did, *Thy servant went no whither*. Aske it againe, whether it doth beleeve in the Lord *Jesus Christ* for life and eternall salvation, it will answer yea, hee hath beleeved ever since hee can remember, and never doubted in all his life. Aske him againe, whether hee be in such a condition as hee may goe to the Lords Table, hee will answer againe, goe in peace: Thus like another trecherous *Judas*, hee will for his owne ends betray his owne Master; now I appeale unto your own hearts, whether this be so or no, whether you have not offered such strange fire unto God, and thought that such blind and lame services would serve your turne. Have you not cause here to be suspicious of your secret enemy, that

2 King. 6.
11.

lurkes in your bolomes, that is so ready to deceive it selfe and you. When that King of Syria saw that his plots were still discovered, that his warre did not prosper against the Kings of Israel, *Will you not tell mee (saith hee) which of us is for the King of Israel?* So it should be with you, that when your designs and good purposes are interrupted, you should enter into your chambers and comanune with your owne hearts, and call up all your thoughts together, say to them, will none of you shew mee, which of you are for Satan. I find many good motions that are all stifled in the birth, & a law of the members that doth rebell against the law of the mind, and then complaine of this enemy unto him that is able to helpe you, and say, *O wretched man that I am, good Lord deliver mee from this body of death.* Chap.

CAP. VII.

Of the second principall thing,
viz: the doctrine of Mortifi-
cation, with certaine distin-
ctions to cleare it.

NOW the second thing
layd downe in the text,
is the duty that is commen-
ded unto us by our Apostle,
namely that the deedes of the
body are to be mortified, this
is no other than that of the
Prophet, *Rent your hearts, and
not your garments, &c.* now
the renting of thier garments,
was but (in the best use of
them) to put them in minde
of the disposition of their
hearts, and what serious
thoughts God would have
them be affected withall. They
did use to rent garments ei-
ther in case of some great e-
vill of sinne, or evill of pu-
nishment,

Joel. 2. 13.

2 King. 18.

Heb. 4. 1.

Deut. 19.
18.

nishment, in case of some great sinne. So *Hezekiah* rent his clothes at the blasphemy of *Rabshake*, the foule mouthed enemy of God; and so in case of some eminent danger, so *Mordecai* rent his garment, out of trouble of heart for that great Massacre that was likely to befall the Jewes: and may not the like misery sway with us, to make us rent our hearts, and mortifie the deeds of the body, especially when we consider the greatnesse of our sinnes, both in respect of their number that they are many, and of their nature that they are foule, and make us loathsome in the sight of God, for their quantity they are as heaue as mountaines of lead, and for the quality they are rootes that beare gall and wormwood.

The like exhortation the
Apostle

Apostle gives, Let not sinne
raigne in your mortall bodies,
that you should obey it in the
lusts thereof. It is true that
sinne will remaine in us,
but it must not raigne over us,
for if grace raigne in your
hearts, then sinne must not
raigne, grace will have no
competitor. Wee read of A-
lexander the great, that hee
was never content till he had
conquered all the world; so
is it with grace, it is never at
rest till it have conquered this
litle world, this body of sin,
and put downe every high
thought that doth exalt it
self against God. This exhor-
tation is urged more plainly.
Mortifie therefore your mem-
bers that are on the earth, for-
nication, uncleannesse, inor-
dinate affections, &c. as be-
fore, sinne is compared to a
body, so here, particular sins
are compared to so many

Non dicit
Apostolus
non sit, non
habitet, hoc
enim impos-
sibile, sed
non regnet
peccatum,
G^r Greg.

members of that body, that as all the members doe worke together for the preservation of the whole, so doth every least conduct, and concur, to the preservation and continuation of this body of sin.

Mortification is external.

Rom. 8. 3.

For the more distinct handling of the point, consider, that mortification may be distinguished as something that is external and without us, or else as something that is internal and is done within us: as it is external, so it is said to be a legall mortification, when as a man is dead in law, as a melesack or is said then to be a dead man when hee is condemned; so sinne is then said to be dead when it is forgiven, and God is said to send his sonne, in the likenesse of sinfull flesh, and for sinne condemned sinne in the flesh, that is, that sinne should be as certainly put to death, as it

it was certaine that Christ had taken our nature on him, a great comfort it is to a distressed soule that doth cast it selfe upon the Lord Jesus Christ: though at first it doe not apprehend the power of sinne mortified, yet apprehending our plentious redemption purchased by Christ hee concludet, that sinne shall certainly die, because Christ hath already condemned it and as David sayd, when Jonathan did perswade him to the contrary, *As the Lord liveth, and as thy soule liveth, there is but a step betweene mee and death,* so whatsoever conceit the foolish heart of man may have, that his lusts are so strong, as there is not possibility of subduing them, yet for as much as the matter is now in the hand of Christ, who hath past sentence on them, it is certaine that there is but a

1 Sam. 20.

3.

step betweene them and death.

Internall.
Initiall.

2. Internall mortification is either initiall or renewed, initiall mortification it is that first worke of sanctification, whereby the force and vigor of sinne is broken, and the body of sinne hath received such a deadly wound as maketh it incurable, though a man in this case may goe as the woman did from one Physitian to another to have the issue of blood stayed, yet will it bleed still, there is no Balme from no Physitian there: now this initiall mortification is either generall or speciall.

Jer. 8. 22.

Initiall.
Generall.
Luke 15. 8

1. Generall, when there is a generall blow given to every sinne when wee doe as the woman when shee had lost her money, did sweepe the house, not onely some, but every roome of it, the whole house, thus shall wee be sure

not

not to leave any sinne without the marke of death upon it, wash your hands yee sinners, and purifie your hearts yee double minded; that is, that man that is truly mortified, is such as is all over mortified; that is, there is no actual sin, that stickes to his hands, nor any inward corruption that he doth allow of in his heart: The Pharisees were strict in the tradition of the washing their hands, but negligent of purging out the hypocrisie of their hearts; So likewise the curse that is annexed unto sin, and doth follow it as sure as the day doth the night, so sore will wrath follow sinne. Had we not need then to bee very much grieved for them, and to mourne in secret untill they be slaine in us? Though *Jobs* afflictions were many and great, yet there is this remarkable, that there was one in

James 4.8.

Matthew
15.2.

Job. 1.14.

in every of these trials that escaped to come and tell him, so is it in this case with many that though there may seeme to be a great mortification of sinne, yet behold one or other doth make an escape, and comes and tels us that all is not mortified, such a man is wise and liberall, but yet hee is proud; such a one is humble and courteous, but yet hee is covetous, a third is devout and religious, and yet full of disordered passions, so that though men seeke to colour over their sinnes with never so many faire pretences, yet if it be not so indeed, something will escape: as shee said to Peter, you are sure one of his Disciples, for thy speech bewrayeth thee, so something will discover them at one time or another, either pride, or their covetousnesse, or their passions; like a dead Fly
spoyles

Matth. 26.

73.

spoyle the whole box of precious oynment.

2. There is a speciall mortification of speciall finnes, that although for finnes of Ignorance, a generall mortification will serve the turne and is acceptable to God, yet because that there is much deceit lieth in generals, wee must descend to particulars, as David saith. *I know mine iniquity, and my sinne is ever before me*, is it not I that have sinned? 1. Cron. 21. 17. Againe, all sinne is not of equall proportion, but some are weaker and some stronger, like the sonnes of Zerviah, and they are not unlike to that kinde of evill spirit that is not cast out but by prayer and fasting; much adoe there is to subdue them, there is some boosome sinne that is so sweet and pleasant, as it is compared to our right hand, in respect

2. Speciall

Psal. 51.3.

of the profit of it, and to our right eye, in respect of the tenderesse of it: now against this we must contend, for as long as such a speciall corruption lives in us, (like as *Pharaohs* thicke blasted eares of corne) it devoureth the fat ones, so will that sinne eat up all your spiritual comforts, or as *Saul* said concerning *David*, as long as the sonne of *Jesse* lives, the Kingdome shall not be established to you (meaning *Jonathan*) so I say, as long as you do not contend against your speciall sins, the Kingdom of heaven wil never be established unto you, therefore labour to finde them out one by one, and having found them, pursue after them as the revenger of blood till you have slaine them, that you never may come to carry tidings of the fall of the rest.

2. Renewed in case.

2. The next is renewed mortification,

mortification, that is in case
that we renew our finnes, we
must renew this worke also,
and this is either in regard of
those daily infirmities that
are the fruits of this body of
sinne that is in us; or else in
case of a relapse or falling
sowly into some great sinne
which doth waste the consci-
ence, and therefore when wee
have given unto sinne some
deadly blow, wee must not
then thinke that the worke is
done, for it is with us, as it is
when a Ship springs a leake,
though they pumpe up the
water, yet will it fall againe;
so is it with us, there is such
a corrupt fountaine as will
still bee troubling of us, the
same reason that may move us
to say, give us this day our
daily bread; may also pre-
vaile with us, to say, forgive
us this day our daily finnes;
it should bee our case every
day

Daily in-
cursions &
fruits of
sinne.

I Cor. 15.
31.

day to consider our wayes,
and to examine our hearts, and
not suffer our temples to take
their rest, nor the eyes in our
heads untill such time as wee
have caused our daily sinnes
to sleepe the long sleepe of
death: beleeve it, if we would
doe this wee should sleepe
more quietly, live more peace-
ably, and dye more comfor-
tably, this is that same where-
in we may rejoyce, for by our
rejoycing that wee have in
Christ, *we dye daily*; Now to
mortifie sinne every day is
more easie, because it doth
not get that strength that it
doth if it be let alone, the fire
is quenched best when it is
but a sparke; and a banke of
the Sea is easily repaired at the
first: so is it in case of sinne,
before this sparke of sinne
ever set on fire the whole
frame of nature, and before
this Ocean of lusts have made
such

such a large breach in our conscience, as that, which would have beene but the worke of a few houres, becomes the worke of many moneths.

2. In case of a relapse, or of some great sinne that hath beene the case of divers good men, they have fallen out of one sinne into another, to the wounding of their owne conscience, to the filling of the good motions of the holy Ghost; and to the opening of the mouths of the wicked, to blaspheme the holy name of God and that holy profession they had taken in hand; now as we see by experience a relapse into a disease is dangerous, so a revolt into sinne is very dangerous, because a man sins in that case against light, and against conscience, and gainst the good motion of the Spirit, and makes way for the

In case of a relapse.

the great enemy to returne
 with a greater strength: now
 by how much the disease is
 more dangerous, by so much
 is the cure more difficult, how
 beit, the matter be hard, yet it
 is not impossible, therefore in
 such a case, and to that end,
 you must not deceive your
 selves; you must search out
 the cause wherefore this evill
 hath befallen you, as it was
 when *Ishbub* turned their backs
 on their enemies; *Josue*
 sought out the cause, and
 found that there was one *A-*
chan, that had troubled the
 whole campe: So should wee
 never cease before wee have
 found out the cause; And
 when you have found it, say
 of it as (*Saul* did in another
 case) when as God answered
 him not; know and see, saith
 he, wherein this sinne hath
 beene this day, for if it be *Jo-*
nathan my sonne, hee shall
 surely

Joshu. 7. 8.

I. Sam. 14
38. 39.

surely die; so say I to you,
shew no pitie on it, for sinne
can shew no mercie, and
therefore good reason, that
it should have judgement
without mercie; alas brethren
lust is so deare unto some
men that they will undoe
themselves and their soules to
enjoy that, as it was said of
Jacob, that his life was bound
up in the life of Benjamin: so
may I say that mens hearts are
so folded up in their lust, that
you may as well pull out the
one as purge out the other.

Gen. 44.
30.

CAP. VIII.

Containing the second distinction

Mortification is either
perfect or imperfect.
perfect mortification is that
when there is a totall abolishing
of all sinne, so as there is
nothing

Inartificial
Imperfect.
Perfect.

2 King 21
13:

44. 1000

106

I Cor. 13. 9

Aminal
Schoym
Bale

nothing that doth remaine.
As God is said to wipe *Ieru-
salem* as a man wipeth a dish,
and turneth it up-side downe.
So when as sinne shall bee so
wiped out, as there is none of
the venome of sinne that
doth remaine or sticke to us,
but all is wiped off and utter-
ly extinguished: yet this can-
not bee expected in this life,
nor that God cannot, but that
in his wisdom hee seeth it
not fit: we know in part, and
we prophesie in part, but wee
must not looke either for an
absolute perfection of holi-
nesse, nor for a perfect free-
dome from sinne, untill wee
put off these Tabernacles,
which when they shall bee re-
stored again at the resurrecti-
on, then shall wee bee as
the Angels of God without
either staine or remainder of
sinne, this shall be done here-
after, but not now, for these
reasons.

I. For

1. For the manifestation of the power of God, that though wee have corruption within, and fighting without, the great enemy, that casts his fiery darts at us, yet the Grace of God is sufficient for us, and his strength is made perfect in weaknesse, this is our greatest perfection to see our imperfections, that so wee might glorifie God the more. It was as great a power of God, to keepe *Lot* in his integrity in that sinke of sinne, that City of *Sodome*, as it was to free him from that shower of Brimstone that fell upon it; so is it as great a power to keepe his grace in the midst of such corruption as to have freed us from it, by his absolute power at the first, or to keepe a sparke in the midst of the Sea.

1 Reasons why none perfect.

2 Cor 12.9
Hac presentis uitae tuae perfectio ut te imperfectum agnoscas.

2. To put a difference betweene *viatores* and *comprehensores*,

His contem-
dence we
alibi coro-
nemur

betweene such as are
in their journey to the new
Jerusalem that is above, and
those that are Citizens there
already: No man hath the
Garland before the victory, nor
the reward before the race be-
run; we must not looke for
a Heaven here and another
hereafter, wee contend here,
that we may receive a crowne
hereafter; we are not to expect
that which is not promised:
Nay hee hath told us that his
Kingdome is not of this
world.

3. Reason

3. To make us prize Hea-
ven the more, where wee
know, wee shall bee free from
sinne, and desire to be dissol-
ved the more, that so wee
might be separated from this
enemy that disturbs our
peace, this enemy is hee that
makes us, (like those He-
brewes) to hang up our Harps,
and to weepe by those bankes

of

of *Babel*, when we remember
moun*t* *Sion* which is above; it
was *Christ*s usuall journey
from *Bethany* to *Ierusalem*,
from the house of mourning,
to the vision of peace: so
must we mourne here, that
we may rejoyce hereafter.

4. To let us see the fulnesse
of *Adams* sinne, for if that
we should have sinne removed
as soone as we are borne, wee
should never be sensible of the
greatnesse of that offence, nor
of the weight, and burden of
originall corruption, for if
you would reason but thus
with your selves; if the
weight of sinne be so intole-
rable, and the burden so hea-
vie to a man regenerate; that
he cries out, woe is me, for I
am a man of polluted lips,
and dwell amongst men of
polluted lips; if hee com-
plaine, *O wretched man that I
am, who shall deliver mee from
this*

4. Reason

El. 6. 5.

Rom. 7. 24

this body of death: if we our selves groane under the burden of sinne that is upon us, what would the weight of it be if God should lay it on in the full measure, then would wee cry out as *Kain*, that our punishment would be greater then wee can beare; as they, by finding out the length of the Gians foote, found out the length of his whole body; so may wee by the weight of the sinne wee feelee, bee able to conceive of that we feelee not; and to say as *Paul* did, *God be thanked through Iesus Christ our Lord, that though in my flesh I serve the Law of sinne, yet in my mind I serve the Law of God.*

Verf. 25.

Imperfect mortification is when the worke is begun but not finished, it is with us in case of mortification, as it was when the *Israelites* came to possesse the land of *Canaan*.
God

God would have them cast out the inhabitants by little and little, and not to bee consumed at once; So in this case it is not to bee expected that sinne should be consumed at once, but by little and little.

For the better clearing hereof, observe two particulars, whereby you may conceive by what steps and degrees sinne is mortified. First, some of them are more remote. Secondly, some of them are naere.

I. For the more remote degrees of mortification, give me leave first to intreat of them, as in going downe a paire of staires you must go downe by degrees, step by step, so in bringing downe the proud heart, wee must not thinke it can be done at once, but by a kinde of graduall motion: wee say. In

Deut. 7. 22

The degrees of mortification are some more remote, some more neare.

1 Remote

E

Phylo-

2 Pet. 3.
18.

1 Degree.

Philosophy that *natura non facit saltum*, that nature works successively, and makes no leapes; for it is as true in grace, that it doth admit degrees.

1. The first remote degree is a breaking of league with sinne, for naturally, there is a league between sinne and our soules. And they are like *Simon and Levi*, brethren in evil: sinne is then pleasant unto them, and whosoever speakes against it are none of their friends; but now when wee see that sinne hath deceived our soule, and played the *Judas* with us, that it hath betrayed us into the hands of *Sathan*, and hath procured the wrath of God upon us; then we breake our friendship with it, and are sorry that we had ever any thing to doe with it, have no fellowship with the unfruitfull workes of

Eph. 5.11

of darknesse, but rather re-
prove them; that is, we must
not have any more to doe
with them. God charges the
people of *Israel* to take heed
that they marry not with the
heathen, for they would turne
away their sonnes and daugh-
ters from serving God: So
will sinne doe if you make
league with it, or doe not
breake from it, and so pro-
cure the heavie wrath of God
upon you; it is the charge
which our Saviour gives unto
those that went into *Babylon*.
Come out of Babel my people,
be not partaker with her of her
sinnes, that you receive not of
her plagues. It was a good
speech of the Sonne of the
Prophet to *Iehoshaphat*, *shouldest thou*
helpe the ungodly,
and love them that hate the
Lord, therefore is wrath upon
you from the Lord: So there is
nothing a greater enemy unto

Deut. 7.

Rev. 18.4
2 Cron. 19
2.

God, nor unto your salvation, then sione is, therefore breake your league with it lest you procure the fierce wrath of the Lord of heaven and earth against you.

2 Degree.

2. When men professe themselves open enemies unto sione; that is, then when they hate every false way, and when no perswasion that lust can make nor proffer that can be propounded, will prevaile with them; but they stand like a mountaine and will not be perswaded; so as those secret insinuations of their owne hearts, and those venomous blandishments of Sathan fall from them, as the Viper from Pauls hand, without any hurt or taking any strong impression upon them; where there is the greatest unity and friendship, when such fall out, there is the greatest enmity and discord; thence

thence it is that *Solomon* saith,
that a Brother offended is as
hard to winne as a strong Ci-
ty, and their contentions
are like the barres of a
Castle; so is it with this con-
tention, because as their
friendship hath beene great,
so also is the contention stron-
ger: therefore some of the
Martyrs when they have beene
pressed by their friends, to
renounce their religion, with
what indignation have they
spoken, that if every haire of
their head were a man, they
would burne them all rather
then goe from the truth. And
some have blessed God even
that ever they came in prison,
or that they were counted
worthy to suffer for Christ all
this, out of a desire of the
enjoyment of Christ, and the
hatred of sinne.

3. To cut off all the
strength & provision that the

E 3

flesh

Prov. 18.
19.

*William
Sparrow
pascalis.*

3 Degree:

Rom. 13.
14.

Luke 12.
19.

flesh can make, that so we may starve the flesh out of the holds that it hath made for it self; So the Apostle put on the Lord Jesus Christ, and made no provision, for the flesh; sure it is when men are carefull for the body, and careless for the soule, when they expend the greatest part of their lives and meanes in the minding of the things that pertain to the satisfaction of the flesh, and in the prosecution of their lusts and pleasures, and say unto their soules, *eat, drink, and be merry*; what doe they all this while but foster and nourish that body of death, even unto the day of slaughter; but on the other side, a man doth then make no provision for the flesh, when he lives as a Pilgrim, and as a stranger, and doth abstaine from fleshy lusts, that fight against the soule. When a

man

man makes a covenant with his eyes, that he will not look on a woman to lust after her, when hee shutteth his eares, and will not heare the voyce of the Charmer, charme hee never so wisely, when that he lookes to all his wayes and takes heed, that he offend not in his tongue, in one word, that keepes his heart with all diligence, that howsoever voluptuous and sinfull thoughts may knock at the doore, yet they may finde neither entrance nor entertainment, when hee hardens his heart against sinne as much as *Di-ues* did, that hee would not permit *Lazarus* the crummes that were under his table, but suffered the Begger to dye at his doore; So when wee deny our lusts their least requests, and will not permit them the least or lowest roome in our hearts, when we deale with

1 Pet. 2. 11

Job. 31. 1

Psal. 39. 1.

Pet. 4. 23.

2 King. 6.
32.

1 Cor. 9.
27.

finne, as *Elisba* caused his servants that kept the doore, saith he, hold him fast, & handle him roughly, or presse him at the doore; so should we do with sin, if hee offer to make intrusion, repell him backe with a holy violence. *I beate downe my body, and bring my flesh in subjection, that when I haue preached to others, I my selfe may not be a cast-away.*

CAP. IX.

Shewing those more neare degrees of mortification.

NOW I come to those that are more neare degrees of mortification, as you see in warre, there is many lesser assaults made before they winne the maine battell; so is it in this spirituall contestation and contention betweene the law of the members, and the law of the

the minde; betweene true grace and corrupt nature.

1. First is in that strong rebellion that the spirit maketh against the flesh, so as there is very hard strugling who shall winne the victory, *gravis lucta*, (saith Saint Bernard) *non contra hostes, sed contra hospites*, a grievous warre it is, and the greater that it is not against enemies but guests (howbeit they are in deed secret enemies.) The flesh murthereth up all her forces and fers them in battell aray, which as they are many in number, so are they strong and resolute, every one ambitious of a crown: but now the soule it flyeth unto Christ as a prisoner of hope, oppressed by the enemy unto his strong hold, *Zach. 9. 12*. That as the Jewes would have no King but *Cesar*; so a Christian will have none to raigne over him but Christ,

E 5

this

1. Degree.

Heb. 12. 4.

Gal 5. 17.

Veniis avaritia & vendicac in me sibi sedem: gaudens in me pisp dominari mihi. Superbia vult mihi esse Rex, luxuria ducis ego regnabo, ambitio, de. tractio, invidia & iracundia cunctant in me ipso & de me ipso, cujus ego potissimum esse videar. Ego quantum valeo resisto, venitor quantum sumus dominum meum id sum reclamo (et paulo post) dico non habeo regem, nisi dominum Iesum, veni domine, disperge illos, vertute tua & regnabis.

same, said to
as ipse Rex
monus. Bel.
Mat. 4.

Math. II.
12.

this reluctancie is the greater, because that the object of their contention is exceeding weighty, it is as much as a mans soule is worth, it is the losing or winning of a Kingdome; it is not *pro finibus* not for the bounds, but *pro hereditate* for the inheritance, and therefore it is, that neither side will yeeld to the other: Sathan will not yeeld up his right because they once belonged to him; nor Christ will not lose his right, because hee bought them with a price; hence it is that the Kingdome of Heaven is said to suffer violence, *and the violent take it by force*, there is nothing to be gotten without contention. That you may not bee mistaken in this businesse of so great consequence, give me leave to lay downe some rules to know whether your warre bee a right warre, yea

or

or no; for when our Savi-
our doth exhort us to strive to
enter in at the strait gate, he tels
us that many shall seeke to enter
and shall not be able, shewing
that all striving will not serve
your turnes: not every one that
saith, Lord Lord shall inhe-
rit the Kingdom of Heaven;
thence it is that Saint James
tels us that we may aske and
not receive because we aske a
misse, and this was the reason
why such as shall at the end of
the world come and say, Lord
Lord, we have prophesied in
thy name, and in thy name we
have cast out Devils, and in
thy name we have done many
wonderfull wonders: why such
I say should bee rejected be-
cause all this was not done in
sincerity, and in a right man-
ner; therefore for the clea-
ring of it, take this rule.

1. They differ in ground, and
so the quarrell; for howsoever
that

Luke 13.

24.

Matth. 7.

21.

Matth. 7. 22

How the
naturall &
spirituall
combate
differs.

I In the
ground.

that the quarrell may be
occasioned from the same
generall ground in respect
of the use of it, namely
sinne, yet in speciall the one
lookes at sinne as it is sinne,
the other at sinne as it brings
punishment after it, the
one could hee escape the pu-
nishment would be glad to
enjoy his sinne, the other
is farre more willing to suffer
than to sinne: an exam-
ple of the former you have
in Cain, who made no great
matter of his sinne, but indeed
his punishment was greater
than hee could beare, and for
the latter you have another
example of Joseph, who not-
withstanding the wanton sol-
licitations hee had from his
Mistresse, and withall his
owne unmarried condition,
and being in the strength of
his youthfull yeares, which is
most licentious, and volup-
ous,

ous, yet behold hee repells
them all with a most chaste, re-
solution, *How shall I do this*
great wickednesse and sinne
against God? He thought not
on the punishment that would
follow, but on the sinne as
the maine thing. It was a
good speech of him that sayd
it, that hee had rather be in
hell without sinnes, than in
heaven with them on his con-
science, and indeed what com-
fort could a man have in hea-
ven, so long as he had a hell
in his conscience, and on the
other side, hell would be no
hell to him, were his consci-
ence faire, therefore men
should not thinke that all is
well, because they find some-
times a troubled, or a trem-
bling spirit, for the devills
believe and tremble, and yet
are their spirits stout enough,
and stubborn enough against
God, so, it may be in men by
that

Gen. 3 9.

Anselme.

Jam 2.19.

that conviction that they may have, although it may not be accompanied with any sound conversion, have you not seene many that when they have beene in some great strait (as *Rahab* betwene the vineyards, not knowing which way to turne himselfe) either under some sad and heauey crosse, or else under some present perill of death: poore soules! how have they quarrelled with their sinnes, and with themselves, as though they would never have had any friendship with them more: well; deliuerance comes, and health comes, behold now the battell is over, they shake hands againe with their lusts, and are the same men they were; but now if there be a principle of grace in you that makes your hearts rise against sinne, then to say no more, goe on and

and prosper ye valiant men, for
God is with you.

2 They differ in respect of
the fear of the combate, the
naturall combate is,

2 In the
fear.

1 Sometimes nothing but
the distemper of the body,
that is the fear of the conflict;
a sicke body doth occasion a
distempered and sicke minde;
is it not strange to see, what
strange effects, that distem-
per of melancholy doth pro-
duce, what feares and ter-
rours have they felt at some-
times, as though they had
beene scorched in the flames
of hell, what joyes, and exul-
tations they have made at
another time, as though they
had beene rapt up into the
third heaven, what conflicts
they have supposed they have
passed through, yet all is no-
thing, but the production of
a distempered body deeply af-
fected with melancholy? Now

this

this differs from the true
combate.

1 First, they differ as much
as the shadow and the sub-
stance one from another: that
combate betweene the flesh
and the spirit is really true,
but that is but imaginary, like
as you see upon the stage, one
is a King, another is a Judge,
another a souldier, which
when the action is over, they
are no such men; so is it in
this case, all this combate is
but a meere shew.

2 In a true combate there
are some scarres, some thing
that stickes to him after the
battell, and some booty is
carried away as a testimony
of his valour, so a Christian
that hath got some ground a-
gainst his enemy, hee hath
got some strength against his
lusts, as it was said of the
house of David and Saul, that
Davids house did increase, and

Sauls

Sauls decreale; so is it here, grace is gaines something at every combate, now after the combate is over, the melancholy person is as he was, there is no alteration, if hee was prophane before, so hee is still, or if hee was civill before, he is civill still.

3 They differ in their cure, a distempered body is cured with phyicke, good ayre and temperate diet, but who is hee that can cure a sicke, and distempered soule, not all the Physicians in the world. Nay, let mee speake a bold word, not all the Angels in heaven, are able by all their wisdom to helpe a wounded spirit; it must be no lesse than the blood of the Lamb of God, that takes away sin, and heales a sicke distressed & distempered soule.

4 Again the state of this warre is sometimes among the passions, so as one standeth in opposition

Num. 13.

32.

Mark, 6.
Euseb.
lib. 8. cap.

17:

Libido potius quam iracundia tenebat imperium, & paulo post dicit author, quod Christiana continentia neque morte, neque pecunia expugnari potest.

opposition to another, Nay as the spies that went to view the land of Canaan, said unto Moses, that the land they went to search was a land that did eat up the inhabitants of it, so it is with our lusts, one lust is so predominant, that it eates up another as you have an example in Herod, who being ambitious, did favour Iohn, because hee look't at the applause of the people (for all held Iohn as a Prophet) yet such was his lust to Herodias, that for her sake, hee cast him into prison, and afterwards cut off his head. So is it sayd of Alexander, that as hee was cruell, so was he incontinent, and sometime his lust of incontinencie prevailed against that of cruellty, as instance is given in a Christian Virgin whom hee had attempted to have defiled, in which case, sayth my Author, that his inconti-

incontinencie got the victory
of his fury; but now this
warre is not a warre amongst
them, but against them all;
as they that are Christs doe
crucifie the flesh with the af-
fections and lusts: and the
truth is, that, when as a man
doth suffer his lust to rule, is
as if a man should suffer his
feete to guide his head, or the
handmaid to rule over the
mistresse; so it is in this case,
for our passion should be gui-
ded by reason, and reason re-
sisted by the spirit, and then
things would goe in a right
order, therefore our Apostle
doth shew that the flesh lusts
against the spirit, not that
the flesh lusts against the flesh,
for though the lusts of the
flesh may be as discord one
with another, it is but like
that which was betwene Pi-
late and Herod, which albeit
there was some contention
betweene

Gal. 5. 24.

Luk. 23.
12.

betweene them, yet they both
joynd together against
Christ; so that howsoever it
be, that one lust may in some
cases overthrow another, yet
they will all conspire against
Christ.

CAP. XI.

*Shewing verities and differ-
ences that are betwixt them
in this reluctance of the flesh
against the spirit.*

3 In the
time.

Ro. 2. 15.

THirdly, they differ in
the time of their com-
bate, the naturall combate oft-
times comes as soone as rea-
son can make a difference be-
tweene good and bad; and it
is that which may be in a very
heathen, for the Gentiles that
had no law to goe by, besides
that which was written in
their hearts, yet by that, were
a law to themselves, their con-
sciences

sciences either excusing, or
 accusing of them, now consci-
 ence according to that light
 that it hath, is alway at hand
 to contend against the workes
 of sinne, and that fleshly ap-
 petite that is in us, howbeit,
 conscience may trouble us,
 yet it is commonly for grea-
 ter sinnes, and not for lesser,
 as *Pharaph* for his great cruel-
 ty confesseth, *I have sinned*:
 and so we read did *Nero*, and
 others; but now for lesser,
 them they easily passe over.
 Saint *Paul* cryes out of the
 body of sinne, that was with-
 in him; and *David* of the
 cutting off *Sauls* garment, his
 heart smote him for that; but
 in this case the naturall con-
 science hath little to say, be-
 cause it knowes little, there-
 fore Saint *Paul* saith, *I had not*
knowne lust, except the *Law*
had said, thou shalt not lust; that
 is, his naturall conscience did
 not

Rom. 7.7.

not discovered unto him, but
it was given him by a higher,
and a clearer light. Our Sa-
viour Christ sheweth that
while the strong man keeps
the house, all that a man pos-
sesseth is in peace, but when
a stronger than hee cometh
then hee begins the combat;
so long as a man is in the state
of nature the prince of the
aire rules in his heart, and
hath quiet possession: for al-
though there may be a con-
tention (as hath beene shewed)
among the passions and lusts,
yet so as there is no hinde-
rance so Sathan by that at all;
for the lesser footing hee hath
in one lust, the stronger hee is
in another, as it is among a
company of gamesters, looke
what one loseth another
winnes, and suppose that they
should be all losers, yet the
house where they game
would be a gainer; so is it
here,

here, that as long as there is
no other strife, but amongst
themselves, men are still as
bad or worse than they were,
and Satan that keeps the
house gather by them. *NEW*
And Againes, suppose we some
strange man should come into
this gaming house, and
should take away their mo-
ney, and burne the dice, and
cause the house to be pulled
downe, and bind the strong
man, and lay him in prison;
would not this breed hot
blood, and occasion strife? So
it is in this case, for when
the spirit comes then it comes
with such might as beares
downe all before it, and over-
throweth the strong holds of
Sathan, and every high
thought that doth exalt it
selfe against God: by what as
hath bene said, you may ea-
sily see how this naturall
combate differs from the spi-
(1) rituall,

4 In the
end.

ritual, in regard of the time.

4 They differ in their ends
that they have in their com-
bate, there are three ends for
which a man doth undertake
warre : namely, peace, ho-
nour, and renown : first, this
warre is undertaken for peace
sake, both peace of conscience,
and peace with God, now
howsoever a wicked man
may seeme to humble him-
selfe for his sinne, and to
make up his peace with God,
yet it is but like those truces
that are made in the warres
for some short time, for some
private reasons knowne to
themselves, so is it in this
case, but when hee heard
what God had threatned, hee
rent his clothes, and put sack-
cloth on his flesh, and lay in
sackcloth, and went softly,
now here was a truce made be-
twene God and *Abel*, but no
reconciliation, *Best thou not*

1 King. 21.
29.

Heb. 11.

(saith

(saith God) bow Ahab hum-
bleth himselfe before mee. I will
not bring the euill in his daies,
but in his sonnes dayes will I
bring this euill upon his house, so
that the iudgement is not ta-
ken away but deferred: but
now this spirituall warfare
doth aime at peace and ends
in it, there is no affliction that
is pleasant for the present, but
grievous; nevertheless it
bringeth forth the peace-
able fruite of righteousness,
though this burthen be heavy,
yet is it the way to ease, and
as after a toilsome labour
comes the quietest rest, so af-
ter this waere, the most settled
peace, as it was in that vision
that *Elijah* saw. First came a
strong winde that rent the
mountaines and brake the
rockes in pioces, after this an
earthquake, and after this a
fire, and after all, a still voyce;
so it is with a Christian, that

Heb. 12.
11.

1 King. 19.
11. & c.

F after

after many tumults, and garboiles in the soule, between these two enemies (the flesh and the spirit) comes the still voyce with joy and peace.

3 Another end is honour, a man that is a good souldier under Christs banner doth endeavour to fight manfully, that he may honour his cause, and his captaine, and good reason, the cause is just: for it is for the defence of Christs right in our soules, and we never had a better Captaine than Christ is, who rides on conquering, and to conquer, who hath led captivity captive, and a prince, against whom there is nothing: but on the other side in that seeming warre that there is to be found in wicked men, they chiefly aime at their owne praise, as they, in their private fasting and workes of mortification, disfigure their faces, and

Rev. 6. 1.

Mat. 6. 16.

and were of sad countenances,
and all this is to be scene of
men; but God knew their
hearts to be farre otherwise,
or at the best, the chiefe end
that a wicked man hath in a
myterbule or contention a-
gainst any sinne it is himselfe;
either for the preservation of
himselfe, or for his owne ad-
vantage: and the reason is, be-
cause as hee man is, so are his
goods, if a man be fleshy then
his ende cannot but finell of
the flesh. ¶ The last end of this holy
warre is terror and feare; a
man warres to that end that
hee may put the enemy into
such feare, that hee will be
afraid to offend any more: so
a man in this spirituall war-
fare, when the heart is once
conquered, hath true remorse for
sinne, hee will be afraid to sin
again, as you have examples
of David and Peter, a hundred

Babbe's would not have allured *David* to have fallen into that sinne againe; the voyce of a silly damsell made *Saint Peter* to deny his master, but after he felt the smart of it, and had repented of it, hee was not ashamed of his master, no not before Princes and Judges of the world: on the other side, a man that is not sound at the heart, though his mind may be at present troubled and tremble in respect of some foule and great sinne, that stares him in the face, and lyeth heaue upon his conscience, yet doth it worke no change in him; but after the tempest is over, hee turnes with the dogge to his vomit, and with the sow to his wallowing in the mire, with as fresh, and as free an appetite, as ever hee did unto his sinne. *Solomon* compares such a man to one that lyeth

1 Pet. 2.
22.

Prov 23.
34, 35.

ON

on the top of a mast in the midst of the sea, and saith they have smitten mee, but I felt it not, thy have beaten mee, but I was not sicke, and therefore when I awake, I will seeke it againe,

5 They differ in their event: this warre that is betweene the flesh and the spirit, alwaies ends in a victorious conquest, over all the enemies of it, as they say of truth, *Adignus est veritas, & prevalebit*, so may I say of grace, great is the power of it, and it will prevaile. *Paul* was not without this buffering of *Satan*, and behold the grace of God was sufficient for him to enable him to beare out the quarrell against his enemy. And further hee saith, *When I am weak then am I strong*; it is with a Christian in this case, as it was with *Rebeccah*, when she had two twinnes strove

5 In the event,

2 Cor. 12.
9.

Gen. 25.

22. 23.

in her wombe, shee comes to the Lord and saith, *Lord why am I thus?* the Lord makes this answer, *two nations are in thy wombe, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other; and the elder shall serve the younger,* so it is in this case, here are two nations that strive within us, the old and the new man, and they are contrary one to another, yet this is your comfort, the elder shall serve the younger; the new commer shall cast out the old inhabitant. Now who would not take that side on which he is sure to conquer? Then must you joyne with the spirit against the flesh; & though you may be foyled, yet you shall never be conquered, for if God be with us who shall or can stand against us? Hee that is with us is greater than hee that

that is against us, it is reported of *Cesar* and *Antony*, that they were wont often to wrastle together, and though *Antony* was the stronger man, yet *Cesar* alwaies gave him the fall; the reason being demanded why it should be so, the answer was made; because *Cesar* was guided by a better *Genius*: so if you demand whence it is that such strong and potent lusts do all fall downe before us, and none of them able to stand; I answer, it is because wee have a better *Genius*, greater is hee that is with us, than hee that is in the world; on the other side, all the warts of a wicked man, it never brings any thing to passe: they are like the children of *Ephraim* that went out armed, and carried bowes, yet turned againe in the day of battell: what show soever there may be of good-

I Joh. 4. 4.

Psal. 78. 9.

nesse in us, yet if it be not in truth, it will not hold in the fiery tryall.

CAP. XII.

Shewing further the difference of this combat by the weapons of it, which is cleared by two propositions.

2 Cor. 10
4.

THe next thing wherein they differ in this conflict is in their weapons, the weapons of our warfare are not carnall but spirituall; so that looke what difference, there is betweene a carnall and a spirituall man, so much difference is there betweene a carnall and spirituall weapon: if yee should see men goe to warres, and instead of warlike munition one should carry a shovell, and another a mat-cocke, and others should carry instruments

instruments for the ploughing, and tillage of the ground, you would either suppose that the enemy were weak, and contemptible, or else account them but as fooles or madde men, that would undertake such a businesse, being so ill furnished for it. In like manner, may we account them as foolish and unwise, that undertake a spirituall warfare with carnall weapons, more especially against so potent an enemy, but that you may the better understand the meaning of the Apostle; observe, first that carnall weapons will not serve your turne. Secondly, that spirituall weapons will prevaile, afore the former.

I. It is not the maceration and mangling of the body that will do this, such as the Priests of Baal of old, that out of their blind devotion did lance themselves till the

Es blood

I Proposition.

1 King. 18.
28.

*Dumque des-
cendantur in
sacrificiis
de sanguine
hominum,
qui est no-
bilissima
creatura ad
imaginē Dei
facta, & ideo
in talibus
solum dare
responsa.
Lyra in lo-
cum.
Res ista fi-
dem facit a
Romanis so-
peris infi-
nitum esse
acceptum
quod illi su-
per talia
iudicia cele-
brantes nudi
per urbem
suevadant,
ac lavati
flagelli ob-
vici cade-
bant. Pol.
Vir. 7. lib.
cap. 6.*

blood gulshed out, not unlike
to these were the Pharisees
that did disguise their faces.
Matth. 6. 16. and those *Fratres
flouissantes* among the Papists,
that have farre more blind
devotion than true discreti-
on, who thinke by this means,
not onely to mortifie their
flesh, but also to merit salvari-
on; notwithstanding it was but
an old custome taken from
the ancient Heathens, neither
by going on pilgrimage, and
wearing sacke-cloth on our
loynes, or a profession of wil-
full poverty; all these are but
like so many outward medi-
cines, which will be unable to
cure an inward disease, this is
but, as it were, to apply a pla-
ster to the head, when your
griefe lyeth at the heart, *Bo-
dily exercise profiteth little, but
godlinesse is profitable unto all
things*; and suppose that there
were some vertue in some of
these

these things to take down and tame the flesh, yet can we not suppose that they should have any efficacie on the soule being they are no spirituall weapons, neither doth the Lord require them at our hands.

2 It is not a restraint from sinne that will serve our turnes, such a restraint may arise from good education, and living in good families, or out of the goodnesse of naturall temper, which is not so prone to rush into vice as others are; or for the better accomplishment of a mans owne ends of profit or credit: now all this keepes but a man from the outward acts of sinne, yet he may be as bad or worse within every day than others; as wee see some men that are forbidden to worke at their trades outwardly, yet will they worke harde at them within still, so it is in this case, that

that though it be so, that hee may not without some disadvantage suffer sinne to breake out, yet doth he worke within, and follow the trade offinne there. If that a Poole do engender snakes and venomous creatures, when it runnes and the water issueth from it, much more will it produce the like effects, when it is dammed up, and stands: In like manner, if sinne be but restrained, and no more, lust breeds as fruitfully, and workes as hard within, as ever it did.

2 Again, when sinne breakes out, it is the more violent after a restraint, as you see it was with *Abshon*, and *Achitophel*, for all their faire pretences, that they made before of equity and piety, yet when they brake out, how foule was their sinne: as it is with such, as are cast into
prison

prison for the stealing of some small trifles, after they have continued there some time among the rest, they grow so skillfull, that they come out, tenne times worse than they went in. In like manner, a man that hath nothing but this restraint, when he doth breake out, is farre worse than hee was before: but true grace now doth not onely reſtrain from ſinne, but doth purge it out, ſo ſinne is not bridled, but broken to peeces, and not a restraint, but a reall chang from ſin to God.

Ioh. 7. 17.

Act. 5. 4.

3 It is not enough to have good deſires, and good purpoſes of mortification unleſſe they be put in praſtiſe, you know that muſkets and ſwords and pikes, and other warlike inſtruments, will not ſerve our turnes, if wee let them hang up in a roome, unleſſe wee make uſe of them:

them: in the day of battell
 so no, nor will our good de-
 sires, unlesse they be impro-
 ved: Some they have good
 purposes and desires, but they
 are but slothfull desires. *Bala-*
am desires to die the death of
 the righteous, but he doth not
 put his endeavour to it, many
 have good wishes, and faire
 pretences, and make large pro-
 mises of better obedience, and
 that is all: they may well be
 said to beare the sluggards
 motto, which is this, hee sits
 in his chaire with his feet by
 the fire, and his hands in his
 pockets, saying, *Vivam hoc*
esse laborare. O that this were
 to labour, so it is with many,
 that if good words, and good
 wishes would do it, they would
 be as good Christians as the
 best; but now when it comes to
 any difficulty here they stay.

a They are but childish
 desires; such as are very ear-
 nest

nest after God, and very
strongly bent against lust, but
it is for a little while, till
some bait be laid in the way,
and then they fall to sinne a-
gain, as a child doth, some-
times you shall heare in com-
plaint, and cry for the brest,
but give it but a key or a ball,
and it is quiet againe: so
when men seeme to have
some more than ordinary de-
sire to this worke, if that a
key of some profit, or a ball of
some pleasure be cast in their
way, they are straight taken off
from this worke, and all a-
fresh to their lusts, and to
their sinnes againe: farre are
these from right purposes,
and sound resolutions, which
are begonne upon good de-
liberation. Like that King
going to warre, thinketh
whether hee can be able with
tenne thousand to meete him
that commeth against him
with

4.21. CH

2.2. 100 1

Luk. 14. 31.

4.22. 100 2

Heb. 12. 4.

1 Cor. 25.

2 Cro. 25. 2

with twenty thousand; and it is continued with undaunted resolutions, struggling, and striving against sinne, and ends with unspeakable comfort unto the soule, that we contend for an incorruptible crowne that abides for us in the heavens.

4 It is not enough to have a forme of godlinesse, to have some appearance of this conflict, suppose wee a man that is gotten into a way of piety, and useth those waies and means that are appointed for that end, that sinne may be mortified; suppose it be hearing the word, prayer, and fasting, abstinence from grosse sinne, and the society of those that are righteous and good men, so the meanes are good, but he spoyleth them in the managing of them, as it was said of *Amasis*, that hee did that which was right in the fight

fight of the Lord, but not with a perfect heart : so in this case, the things that they doe are good for the matter ; but for the manner, it is done with such cold and superficial devotion, that God saith hee will spread dung on their face, even the dung of their solemne feasts ; yea, best things being abused become the worst, and God doth much abhorre them, when they are not one in sincerity, therefore it is that the prayer of the wicked is abominable, and all the splendid and fairest actions he doth, are but gilded and painted vices ; That is the right circumcision, which is the circumcision of the heart.

2. The next proposition is that spirituall weapons will prevaile unto this worke of mortification ; it is a good exhortation that is given us, put

you

Mal. 2.3.

Prov. 15.8,

Is. 66.3.

Jer. 6.20.

Amos 5.22

Rom. 2.ult.

2. Propos.

Eph. 6.13.

spirituall weapons

shall overcome

all our iniquities

and bring us to victory

in Christ Jesus

you on the whole armour of God: 2
 furnish the head, with the hel-
 met of hope, have your brest
 guarded with the brest-plate of
 righteousness, and your legges
 girded with truth in your right
 hand the sword of the spirit,
 and in your left the shield of
 faith, and your feete shod with
 the preparation of the Gospel of
 peace: and as so many Centi-
 nels, you must add herunto
 prayer in your spirit, watch-
 fulnesse over your owne
 hearts, and perseverance in so
 doing all your dayes. I should
 be tedious if I should handle
 these at large, and shew you
 the vigor and verue of every
 one of these peeces of spiri-
 tuall armour; I shall therefore
 speake so much of them, as
 may concerne our present
 purpose, to put a difference
 between these and all carnall
 weapons. They differ in
 respect of their Author, viz.

it

How spiri-
 tuall and
 carnall
 weapons
 differ.

it is called the armour of God; these are weapons that were fashioned in Heaven, so as they are heavenly, both for the matter and forme, that as David said of the sword of Goliath, that there was none to it: so may I say of these, that there is none equall to them for the deprelling of high thoughts, and the pulling downe and demolishing the strong holds of sinne: other weapons are such, as are made by the flesh and Satan together, and cannot bee able to cut any sinne: for if that the flesh and Satan should be divided against themselves, how should their Kingdoms stand: if that Satan doe depart from a man, for some small time, it is but as a man that leases his house, when he takes a journey, but yet retaineth his right and property in it still: that so at his pleasure

1 Sam. 21.9

1. King's

sure he ~~may~~ returns, and then makes ~~the~~ later end of that man worse then the beginning was.

2. They differ in respect of their completnesse, for this armour of God is called the whole armour, or compleate armor of God. They say in the Schooles, that evil may arise from the defect of any one cause, but to make an action truly good, it must have all the causes entire; so it is in this case, to have your hearts truly mortified, and this spirituall warfare to prosper in your hands, you must have this compleate armour. ~~Abu~~ was smitten with an arrow betweene the joynts of his harnessse. Now if ~~Abu~~ was smitten with his compleate harnessse on, much more may this cunning enemy smite and wound our soules, when we are not armed with every peece

πνευμαλια
Μακρον εν
τω εν δε
σπυριτικω
αμφο, sed be
nam non nisi
ex causa in
cipit.

1. Reg. 22.
14.

Judg. 20.
16.

peece of this spiritual armour, Hee is as cunning as those left handed *Benjamites*, that could sling stones at an haires breadth, and not misse; how did this fiery dart of *Sathan* stick in *Pauls* flesh; how did his envenomed arrowes waste the spirits of holy *Job*, that had they not beene fortified with this armour of proofe, they had not beene able to have stood on the other side; though an unregenerate man may pretend he hath a good hope in God, yet wants hee faith as the ground; and if he say he hath a good faith, yet wants hee the sword of the spirit, the word of God; and so is an ignorant man, and knowes not the things of God; or if he have the word of God, yet wants hee the brest-plate of righteousness, and the girdle of truth and sincerity; there is
 ever

Heb. 11.1.

1 Cor. 3. 12
 3. 7. 11.

even something that is want-
ing; and hence it is, that they
are not able to stand in the
time of tryall, but are made
such vassals, and led captive by
him, to the dishonour of God
and their owne just condem-
nation; therefore the exhor-
tation that the Apostle useth
shall be that of mine. *Finally*

Eph. 6. 12.

*Brethren, put on the whole ar-
mour of God, that you may be
able to stand in the evil dayes;
-our His armour for the
face-pieces, to shew that so
long as wee stand tods, and
fight out our good fight wee
are safe enough, all shall pro-
per in our hands; but if wee
turne our backs on our ene-
mie, then is it that wee are
wounded and everthrowne.*

Josh. 7. 8.

*It was the complaint of Jo-
shuah, O Lord what shall I
say when Israel turnes their
backs before their enemies;
Brethren! what shall wee say,
when*

when a man that hath this
 spirituall furniture on him,
 the feare and dread whereof,
 were able to put an ordinary
 enemy to flight; the shield of
 faith being able to quench his
 fiery darts, and the sword of
 the spirit able to give him
 such a strong repulse, as that
 he is not able to stand before
 it: Submit your selves there-
 fore to God, and resist the De-
 vill and hee will fly from you.
 It is reported of the Croco-
 dile, that if so be that you see
 from him, hee will follow af-
 ter you, and tear you in pec-
 ces; but if you stand to him
 and feare him not, but con-
 tend with him, hee will flee
 from you. Believe it brethren,
 there is noe way to this, to
 withstand and resist Satan
 and the flesh; for if you
 turne your backs on him,
 seeing you have no armour
 for behinde, you will never
 be

James 4. 7.

be able to hold out long, but will become a prey unto him; and therefore if you bee in a roome at prayer, or about any holy duty, as reading the Scripture, or any devout meditation, if there Sathan shall present himselfe when wee are best imployed, feare him not, neither quit your place for feare of him, let him not gaine that advantage of you, neither give place to the Devill, for greater is hee that is with you then hee that is against you: As it was with the *Israelites*, so long as *Acher* held up his hands, *Israel* did prevaile, but when hee held them downe the *Amalekites* did prevaile: so while you seeke the Lord, and resist Sathan, you shall prevaile, but if you hang downe your hands and turne your backs against him, the Lord will leave you and deliver you up into his hands.

There-

Exod. 17.

*Anguis fugi ex acie
putas te man-
us hostium
evasisse li-
beratus te
confiscitur
fugientem
quam susti-
neas repug-
nantem.
Ber. Ep.*

Therefore be you ever ready
to resist Sathan as he is temp-
ting.

1. The nature of the sin
to be overcome has been

CHAPTER XIII

First, consider the nature

The second degree of mortifica-

tion which is more inward

broken and contrite heart.

his words of wisdom A. I.

The second and more near

degree of mortification

is a bleeding and contrite

heart. It is called the sacri-

fice of God, or broken spirit,

a broken and a contrite heart.

Lord thou wilt not despise

all sacrifices are included in this

broken heart. The highest

heavens and the lowest hells

are the two houses where the

Lord will take up his special

habitation. The Lord saith of

the contrite heart, this is my

house, here will I dwell so re-

vive the spirit of the humble.

G Here

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The nature
and necessi-
ty of con-
trition.

Here I shall observe two
maine things,

1. The nature of this con-
trition and brokennesse of
heart.

2. The necessity of it.

First, consider the nature
of contrition, and a broken
heart for sinne. This consists
in foure things.

The nature
of it, and
first godly
sorrow.
1. Cor. 34.
27.

1. A godly sorrow and
true remorse for sinne, a melt-
ing and tender heart, which
of all hearts is the best, that
when as we shall heare the
word, it will affect our hearts
as the heart of *Job* was; or
when we commit any sin, our
hearts, like that of *David*, will
stirre us speedily; or when we
see men dishonour God, or
break the law, our eyes doe
break out with rivers of
teares; or at least desire that
our heads were Wells of wa-
ter, and our eyes were foun-
taines of teares. Or when

1. 12. 479

1. Sam. 34.

Psal. 119.
236.

Jer. 9. 1.
2. 10. 12

317A

Q

wce

was a most good thing at
the hands of our God; that
we finde the good spirit of
God helping our infirmities
with sighs and groanes, such
as cannot be expressed, crying
Alas Father! and when we
see our owne infirmities
and the plague of our owne
hearts. We doe bewaile our
selves as *Ezechiel* did; and
smite our heads on our breasts
and say, *Lord how have I
sinned, how have I sinned, how
of polluted lips, and dwell among
people of polluted lips; and in-
deed, as our hearts well obser-
ved, hee that doth not be-
wile his sinnes doth not per-
ceive the vengeance that hath
been made in his soule in duom.*
For the quantity of
griefe is sorrow, how great it
must be; for the sorer the
heart is made by sorrow, the
more fit it is to be cast into
the fire, which God would have
it; *quod* **G 2** *it;*

01. 7. 10. 2. 1
21. 1. 1. 1

Rom. 8. 26.

1 King. 8.
38.

Ier. 31. 38.

Ec. 6. 3. 2. 1
21. 1. 1. 1

*Qui om
plangit per-
sona, non
sentit valen-
tia, nec animi
lessionem.
Ber.*

complaint of his; O Absalon
my sonne, my sonne, or a distressed
Mother mourning like
Rahab for her children, because
they were not. Every such should
be our sorrow for our sinnes;
that our sinnes have so deeply
offended God. Therefore
it is prophesied; that they
shall bee on the mountains,
like Doves of the vallies, eve-
ry one mourning for his in-
iquity. Now whereas some
poore soules may bee troubled
at this, and say; I have never
found any such affliction in me
for sinne as I have found for
sorrow; therefore wee
must distinguish betwene
sensible and insensible afflic-
tion; in respect of sense, the
body or passions may be more
troubled at an outward loss;
because the object is more
sensible; and yet sorrow for
sinne may be greater in respect
of the price and worth of it.

Eccl. 7, 16

Eccl. 7, 16

Eccl. 7, 16

Acts 1. 37.

Jer. 4. 3.

Shallow waters often make the
greatest noise, whereas the
deepe waters runne the more
still: so it is here, this confu-
sive sorrow, makes more
noise, and yet the sorrow for
sinne goes nearer to the heart,
and takes deeper impression
there, sometimes it is like
tooth or sawe gnawing and
doth vex and trouble a man
more, than a swelling Booke
or the Consumption of the
lungs, and yet the latter is
far more dangerous then the
former, because the swelling
consumption, the man would
perceave it, it is in the cold
helly sorrow keeping within
in the bounds of reason,
though it may be more secret,
yet it is more sound, and eve-
ry way, as growe or greater
than the other, because the
top of Consideration, knowing
what knowing is excessive,
closer in respect of the pre-
sents

sent force and intention of it, and so worldly sorrow may be greater; or else in respect of the constant duration, and extent of it, and so godly sorrow is greater; water that is dammed up in a pond, if you set open the water-gate, it will runne more for a short time, then the spring that feeds and filleth it; so may worldly sorrow runne faster for a present gush, and yet not comparable to the other in respect of continuance: a pregnant example hercof wee have in David, how did hee bewaile the immature and untimely death of his sonne Absalon. *O Absalon my sonne, my sonne*, this was heaue for the present, and yet his sinne that he had committed was heavier unto him in respect of continuance, and therefore he saith, *that his sinne was greater before him*, he doth not say so of the

loffe of *Absalon*; when *Jo-*
sh had smitten the Rocks, the
 people dranke of the Rocks;
 it followed them. It is
 thought by Divines that this
 water followed them through
 the wilderness till they came
 where there was plenty of
 water: so if our hearts bee
 truly smitten with the rod of
 Gods word, this sorrow will
 continue till we attaine to the
 vision of peace.

2) Our sorrow must bee
 according to our apprehensi-
 on, and the greater that wee
 apprehend our finnes to bee,
 the greater should bee the
 proportion of our sorrow
 for them; *David* had greatly
 sinned, and therefore when he
 came to the sight of it, he did
 wash his bed, and water his
 couch with tears, and his
 moisture was turned into the
 droughe of Summer, and
 when *Peter* had greatly offen-
 ded,

Psal. 32.4.

dead, he went out and wept bit-
 terly. A great wound must have
 a large plaster, and a strong
 disease must have a strong po-
 tion: so far as much as sor-
 row is the means to cure sin,
 and acceptable to God above
 all sacrifices: where sinne hath
 been great, the sorrow should
 bee great also: neither are let-
 ter sinnes to be neglected, for
 there is no time for little, but
 if it bee knowne, it must bee
 repented of, for if it be not
 grieved for, then it will grow,
 yea, and bring Gods judge-
 ment on us too: did not Evi
 bring all that misery on her
 selfe and vs, by eating of an
 Apple, and was not Evi wife
 turned into a Pillar of salt,
 for a look backe unto her Ci-
 ty: did not Aholah lose his life
 by onely touching the Arke
 of God: *non officiosa sollicitudo*
 for too much diligence, as it
 were, therefore make not any

*Peccatum
 quod non pa-
 nitentia di-
 lus, rip/spen-
 dere in ali-
 ud pecca-
 tum trahit.*
 Greg.

.11. 99. 19

a Sam. 6.6.

sinne small, but bewaile and leave them. If it shall be said that there are many finnes a man cannot know, or if they be knowne, yet peradventure we doe not conceive of them as we ought: for answer hereunto: first, if that ignorance be not affect: ignorance, but after a sort invincible, because using all good meanes to know it, and yet it is not cleere to him, in this case bewailing his knowne and unknowne finnes will suffice; and secondly, for the other I answer, that wee must know that how great soever we can conceive our finnes to bee, so great they are and greater according to thy feare, so is thy wrath, that is, what feare you can conceive of Gods displeasure for sinne, so it is, that if your apprehension would swell higher, you would still apprehend sinne to bee fouler and

Ps. 90. 11.

and more ugly and odious in the sight of God ; and therefore measure out your sorrow according to the better proportion rather then otherwise ; If it bee said how may this proportion be found out to this I answer that then there is some proportion when as wee are as deeply affected with sorrow for sinne as wee were raised and taken with the pleasure wee had in sin, as it was said of the seven yeeres of plenty that was in the land of Egypt, that it should be forgotten by reason of the famine that was at the heeles of it; so all the pleasure that a man hath taken in sinne is forgotten in regard of the griefe and sorrow of heart that we feele, nay when hee takes as much pleasure now in mortification of sinne, and his mourning for sinne; as he tooke pleasure in sin it selfe, nay

Gen. 41. 31

Bex.

*Audacior
qui cum una
peccato det-
mit, quam
qui cum sep-
tem hostibus
Aeg.*

may he counte it all joy when
he falls into troubles as these
are, because that hee knew af-
ter his sowing in teares, hee
should reape in joy, *for the more*
of the more gooder, whereas
his former pleasures would
have beene the occasion of his
future woe and misery, there-
fore that speech was very
good of him that said it, that
he was a more bold man that
durst sleepe with one fiene
(unrepented of) then with
seven enemies.

2. The nature of true sor-
row may bee discerned in the
qualities and properties of
it: as,

1. Is that that makes men
looke about them, it makes
them to seeke for helpe, as
those that were pricked in
their hearts, they said, *men*
and brethren what shall we doe
to be saved; as it was with
those Lepers that lay at
the

Acts 2. 37.

the gate of Samaria, when there was famine within, and foode without, but in the Campe of the enemies, there men are now in a sad condition, if they stay there or come into the City they die of the famine; if they beake themselves into the Campe of the enemy, it may bee they may live, it may bee not, yet in a case of this nature, there is more wisdom to call themselves upon a way wherein there is most hopes, and so they lived their lives by it, and are the messengers of good newes to all the City: It is just thus with a broken heart and a sorrowfull spirit sometimes. If I turne backe to my former condition, then I shall but adde sinne unto sin; if I stay here, and remaine in this condition, then shall I certainly perishe, and therefore though as yet I know not whether

2. King 7. 3
How was S.
Aug. weak-
ned after
his heart
was broken
for sin, how
doth hee
seeke our
for help, he
goes to A-
lipius his
friend, hee
goes up &
downe and
cannot bee
freed with-
al his great
words a-
gainst him-
selfe, *quibus
sententiarum
verberibus
me flagitavi.*
Yet never
was at rest,
but cryed
out, *quam
diu, quam
diu, etas, etas
quare non
modo quare
non hac hora
finiturpitu-
dine mea?*
&c. Aug.
Lib. 8.

whether God will have mer-
cie on mee, and hold out his
golden Septer unto such a vile
sinner as I am, yet will I goe
venture my selfe, and if I pe-
rish I perish, belceve it, if you
seek thus you shall finde; if
you knocke thus it shall bee
opened unto you; for if there
be any hope in a mercilesse
enemy, there is more hope in
a mercifull God: on the other
side security is a certain signe
of impenitencie and of an un-
mortified nature; men are ne-
ver nearer danger, then when
they are most secure; while
they cry peace, and are settled
on their lees, dreading of
no danger, then comes it up-
on them: but now that which
makes a man mourne for sinne
puts him upon use of all good
meanes to destroy this enemy
and to favour no sinne, though
it bee never so deare unto us,
that we may follow the coun-
sell

fell of our Saviour that if our
right hand doe offend us wee
must cut it off and cast it from
us, yet, and wee may spare
nothing that wee may spare
our soules.

2. This sorrow turnes all
other sorrow into its owne
nature, as all the fresh rivers
though they runne with for-
cible, and strong currents in-
to the Sea, yet when they
come there they are immedi-
ately turned into Salt: so is it
in this case, all other sorrowes
when they fall on a sanctified
and a broken heart for sin, he
can turne them all into this
channell, and here they all
change their qualities: sup-
pose hee finde losse in his e-
state by some bad servant or
bad debtor, or any casualty by
Sea or Land; the broken heart
is not so much troubled at the
losse it selfe, nor at the per-
sons that might occasion it as

Nulliparcas
ut soli par-
cas anima
crudelis et il-
la pietas.
Heir.

at

2 Sam. 16.
10.

...gillu
-the the
...ing
-the
...
...
...

at his sinne which might bee
the ground of it, and so it
was with David when Shimei
curst him, behold he looked
at himselfe, and at his sinne
humbled himselfe before God,
because he knew that the Lord
had sent him; so we see it was
with Job, that when Satans
malice was made manifest to
the sin, yet so as Job looks high-
er, & in conclusion saith, God
gives and God takes; whereas
if he had looked lower, hee
might have said, God hath
given, and the Devill hath
taken, but the humble spirit
desires not to bee troubled
with what the Devill or man
can doe unto him, because he
knowes that they are but in-
struments and rods in Gods
hand to correct his children
withall; therefore he falleth
downe before God, and kis-
seth his rod, and calls upon
his name; and then the
Lord

crosses by your children, or injuries by evill men, you may sit downe and sorrow till you can weepe no more; but now halfe of this, were it godly sorrow, though your finnes be as blacke as hell, yet God will make them as white as snow; if a man bee old the skill of all the Physicians cannot make him young againe; but a man that is truly humbled for sinne, the Lord Christ redeemes his life from death, and renewes his youth like the Eagles, that as they report of the Eagle, that when shee growes old, and cannot eate for the length of her bill, with much adoe shee gets it broken, and then falls to her meate as if she were young againe; so it is in this case when wee have cast away all our abominations, and our doings that were not good, though with much adoe, then shall

*Vetus pav-
sus sumper
est in labore
& dolore do-
les de prae-
ritis; laboras
pro futuris
caendis.
Ber.*

shall we renew our lives as the Eagle, and be made fit to sit among Christs guests, at the marriage feast when he makes us a feast of fat things, and wine when the heart is well refined.

Isa 25.6.
A feast of fat things

3. The third thing in this sorrow is how long it should continue, to this we answer; that as we sinne daily, so we must sorrow daily, and because all sinne is not of one magnitude or proportion, therefore it doth admit of degree, but if we speake of initiaall mortification, which is the thing chiefly in hand, the first work that is begunne in the soule; then I say, we must mourne till the generall frame of sinne be dissolved, all the regiments of sinne be taken downe: Samsons wife did never cease weeping untill shee knew his riddle: so should wee never cease

Judg. 14.
17.

doth us, and God will heale
 us: but he hath wounded us,
 and he will heale us, and bind
 us up: for a man may have
 these wounds by sin and
 Satan, and yet so true, that
 the cure that shal be put
 can give us an of new life: he
 either so cast a man down a
 deepe, or rather a dead deepe
 of security and hardness of
 heart, and so he fall
 into darkness, and being
 down, and he can utterly
 deathe. I say, I say, I say
 but where God meet by his
 spirit, since the heart with
 true penitence is brought, then
 he is moved by the spirit
 so that he can be saved, for the
 cure of the wound, as we
 wish. Eliseus, when after the
 Prophet Eliseus had put his
 mantle upon him, he present-
 ly rose up after him, for where
 as the Lord shall be pleased
 so work in us, his light of
 our

1 King. 19
 19.

our misery, he never doth it without some hope of mercy, that when we scale our burden we might likewise come unto him for ease and comfort; these are those comfortable speeches, thus as a father pitieth his own children, so the Lord pitieth those that fear him, and that promise he will not break the bruised Reede, nor quench the smoking Flax, &c. and that exhortation, come unto me all ye that are weary and heavily laden and I will ease you, and the Apostle, when he saith

2. Cor. 12.

Psal. 103.

12. 2. Cor. 12.

Mat. 11. 28

Mat. 11. 28

Rom. 12.

THESE ARE THE OTHER PROPERTIES OF CONTRITION, VIZ. SHAME, INDIGNATION, AND VENGEANCE.

THE NEXT THING IN CONTRITION IS TO BE ASHAMED OF OUR SINNER, AND TO LOATH THEM;

2 Of shame

Job. 42. 6.

Ezek. 36.

Ezek. 36.

3rd I. 1. 3. 4. M.

2nd I. 1. 1. 3. 4. M.

Rom. 6. 21

Sanct. 1. 3. 4. M.

there; for the more the heart
is broken for sinne, the more
it is ashamed for it; as when
Job saw himselfe in his co-
lour, then he did abhorre
himselfe in dust and ashes, and
the Prophet saith that there
should come a time when the
Lord would visite the hearts
of man, that they should repen-
te, their sinne still pray, and
their sinne shall be not good,
and should be as themselves to
their sinne, for their ini-
quities, and for all their abo-
minations: and hence is that
of the Apostle, what profite
have you in those things whereof
ye are still asham'd? It is not
the having of sinne that
bringerh shame, but the sense
of it, for when as wee shall
have it cleere to our under-
standing, how bad a compani-
on it is, and how much harme
it hath done us, and how
great danger it hath drawne

us into it makes us ashamed.

I. What will make a man ashamed sooner than the apprehension, and sight of his owne nakednesse? So soone as *Adam* saw his nakednesse hee even out of shame went and hid himselfe in the garden among the bushes, this was not so much because of the nakednesse of his body, for so hee was before, but his sinne, not for the want of apparell, as for the want of righteousness, that made him ashamed.

Gen. 2.25.

81 145

Againe, when a man considers that hee is not onely naked, but that sinne hath defiled him, and made him a most defiled and monstrous creature: this makes him the more astonished at Gods great patience, that suffereth him to live, and to abhorre himselfe as one of the most wretched & miserable men under heaven: H 3 When

2.24.301

3 When wee consider the contempt that sinne brings on us, that is not onely a burden to us, but it makes us oftentimes odious to the sight of men, and alwaies contemptible on the sight of God: thence it was, that the Prophet setting out the vilenesse of our naturall conditior, sets it out by such an one as no eye pittied, none looked with compassion on him, when hee lay polluted in his blood, hee was then cast out into the open field, to the loathing of his person, so is it with every man by nature, when hee comes to see into what contempt and disgrace hee hath brought himselfe, both with God and men, will hee not be ashamed, surely if there be any sparke of grace, hee will abhorre himselfe in dust and ashes, and labour to buy of Christ white rayment, that the

Eph. 1.6.

Iob. 41.5.

the shame of his nakedness
may not appeare. If any
shall say, that men may be a-
shamed of their sinne, and
yet the heart not broken;
to which wee answer, that
there is a large difference be-
tweene them.

I They differ in their ob-
jects, a man whose heart is
truly sensible of that disgrace,
that lyeth upon him from
God, this is that makes him
ashamed, as it was sayd of
Miriam, when shee was smit-
ten with leprosie, and *Moses*
prayed unto the Lord, that he
would heale her, the Lord an-
swered *Moses*, saying, if her
father had but spit in her face,
should she not be ashamed?
so say I, that when God powe-
reth contempt on a man un-
to whom he hath bene graci-
ous, and favourable, so as hee
casts out his petitions, and will
not heare, nor answer them;

Ha hee

Rev. 3.

Nu. 12. 14.

Esa 6. 5.

Iob 22. 13.

1 Sam. 13.
30.

Ph. 3. 19.

hee casts him into darknesse,
and fettereth his siones in order
before him, and suffers him to
lye in the deepe, as *Jonah* a-
mong the weedes: this makes
a gracious man greatly asha-
med: but now the shame
that a wicked man hath, it is
most of all in respect of men;
they thinke they shall escape
the reproach from God well
enough, were it so they could
but escape those disgraces, and
disparagements: that doe fall
on them from men, they say,
that heaven is so high that
God cannot heare: can hee
judge through the darke
clouds? Thence it was *Saul*
desired to be honoured among
the people, though other-
wise hee would have gloried
in his shame: in one word;
where the shame of men doth
more bridle us from sin, than
the feare of God, it is cleare
to me, that we preferre our cre-

dit

dit above our conscience;
I read of *Paphnutius*, a learned,
and pious Bishop, at the
Councell of Nice, that being
assured by a harlot to incontinencie,
she brings him into a
very darke roome, hee looking
sadly about him, said: I am
afraid that some body seeth,
never doubt, saith hee, none
but onely God seeth us here,
but (saith hee) if God doth
see us, how dare we doe that
in the sight of God, that wee
dare not doe in the sight of
men?

They differ in their continuance; for the longer that
a wicked man lives, the harder
his heart growes, and the
lesse sinne and shame hath hee
of his finnes. *Hazael* could
not thinke that ever he should
prove so bad and so bold a
sinner as was prophesied of
him, no man is the worst, at
first: but growes to it by de-

H 3

grees,

Theatr.
Hist. p. 533

2 King. 8.
13.

grees, *Domitius Nerva* for the first five yeares of his raigne; he was so faire, and so favourable, as it was called *Neronis Quinquennium*. But after hee broke forth into such foule, and bloody finnes, as made him both hatefull to God, and man. But now on the other side, the longer a good man lives, the more is his sense, and sorrow for his finnes, and the more hee is ashamed of them: there ever the burthen of them is the more heauey, and the memory is the more grievous unto him: yea the finnes of his youth: thou writest bitter things against mee; and makest mee to possesse the finnes of my youth.

Iob. 13. 26.

.8. 2. 1. 1. 1.

Briefly, that I may end this point, if you can step over those finnes, now without remorse or shame that before time would have made you

you ashamed, you may well suspect your selves to be let loose to hardnesse of your owne hearts, and given over to reprobate sense; but if on the contrary, you feele a stronger distast of sinne, so as it is not committed without griefe, nor thought upon without blushing, if you be thus ashamed of your finnes, God will not be ashamed of you at the last day.

3 They differ in these operations, and manner of working, for though a wicked man may, when he hath sinned, and he is under the guilt, and punishment of some heinous offence, sometime be humbled for it, and blush at the remembrance of it; yet it workes no change in him, it doth not alter him to any purpose, it may do, peradventure, as the Angell unto Balaam for the time, turne him

Prov. 5. 22.
*Nunc pri-
 mo aduer-
 so sponsa ve-
 recundiam,
 est expugna-
 trix male-
 rum, propu-
 gnatrix pu-
 ritatis inna-
 ra, specialis
 gloria, con-
 scientia fa-
 ma custos,
 vita decus,
 virtutis se-
 des, virtu-
 tum primi-
 tia, natura
 laus, & in-
 signis in
 honesti. Ber.
 in Serm. 86.
 Cant.*

aside, or stop him a little while, but not long; he goeth on still, till hee perish by the wages of iniquity, and be taken in the cords of his owne sin. On the other side, he that is truly bashfull for his sins, he hath taken such a distaste against them, as that neither the flattering baits of the flesh, nor the golden showers of the mammon of iniquity, can perswade with him, to take pleasure in sinne, any more; yea this holy bashfulness is like the flaming sword that kept the gate of Paradise that fallen man could not make any entry, for when we are ashamed of our sinnes, it wards the gates of our hearts, and keeps us in that we rossi not into sinne again; for when God smites the conscience, and reproveth it savingly for its sinnes; it makes Job to reply, *Behold I am vile; what shall*

shall I answer thee? I will lay
my hand upon my mouth, once
have I spoken, but I will not
answer, yea twice, but I will
proceed no further.

Iob 40.4.5.

3 Now come wee to the
third property of a broken,
and bleeding heart: that is,
where there is a hearty, and
holy indignation against sin.
The Apostle speaking of god-
ly sorrow: Eoe. faith hee,
what indignation hath he
wrought: there is a twofold
indignation, the former is
ira subita, a sudden anger, that
is, when men are soone an-
gry, and soone pleased: as it
was with *David*, what a pel-
ling chafe was he in, against
Nabal, what big words doth
he breake into, while hee is
going downe the hill, how
doth hee upbraid his *Char-*
lish behaviour; and tels what
havoocke hee will make a-
mongst them before the next

3 Indigna-
tion.

2 Cor. 7. 11.

morning, yet by & by, when *Agail* meets him with a small gift, with a few soft words she turnes away his wrath, and all is well againe: so is it in this case do you not see many a man, that when sinne gauls him, O how bitter, and boisterous hee is against his lusts. But now when as this corrupt heart of ours, shall but decke her selfe with some faire and plausible excuse, and bring some present in her hand of gaine or pleasure, the matter is taken up, and the contention is at an end, and lust and hee are growne good friends.

2. But now there is another indignation, that is called *ira perennis*, that doth continue, and remaineth with a man, so as it is with some men, that when they are once out and angry with a man they are never pleased againe.

This

This kind is no way good but
 against sinne, and then it is
 exceeding good; we are charged
 not to let the sunne goe
 downe upon our wrath; nei-
 ther to give place to the de-
 vill; but in this case wee must
 suffer the sunne to goe down
 upon this indignation against
 this body of sinne; or else wee
 give place to the devill. When
Elisee bid *Jeash* King of *Is-
 rael* to smite the ground with
 his answes; The text saith,
 he smote the ground thrice,
 and stayed; which if hee
 had done five or sixe times,
 hee had utterly consumed
 his enemies. It is so in
 this case, some men will bee
 angry sometimes with their
 finnes, it may be twice or
 thrice in their lives; but if
 they would continue their in-
 dignation, and smite on, they
 would at last utterly con-
 found their finnes, and sub-
 due

Eph. 4. 26.

2 King. 13.
18.

due them. The way to avoid the anger of God, is to be angry with our selves, for if we judge our selves wee shall not be judged of God at the last and great day, this is our comfort that are angry with our lust: we can never be angry too much; you cannot hate them more than they doe deserve: but as the Israelites were never to make peace with Amalek, so no more must wee with our finnes.

4. Revenge.

4. The last property of a broken and a bleeding heart is a holy revenge; now a revenge is a dealing in like manner with sinne, as it hath dealt with us; for as much as lusts are those enemies that warre against our soules, we must be courageous to warre against them, that thereby we may revenge our selves of our sins, and then doe

doe we doe this great worke.

¶ When wee doe abstaine from the use of those things that are in themselves lawfull, when wee have unlawfully abused them; as suppose we a man that hath bene an immoderate drinker of wine, whereby hee hath not onely abused the creature of God, but made himselfe for the time, of a reasonable man, like unto an unreasonable beast, or suppose wee another, that hath bene given to Immoderate gaming, as hunting, hawking, bowling, and hath made these which were for his recreation to become, as it were, his vocation. In such a case as this, if it might not tend to the too much losse of his health, or danger of his life, it were good for a man to abstaine altogether from them, at least for some time, as a revenge of his former abuse

2 Cor. 7.

14.

of

of them. Again, if that these, or the like immoderate recreations have kept us from the service of God, either in the publique assembly, or in our private closets, it should be our care and endeavour to recompence our slothfulness with double diligence.

A man that would avenge himselfe of his lusts, hee must pursue them, as the avenger of blood did the man-slayer, or malefactor, that unlesse hee was gotten into the city of refuge, hee was surely slaine; so must wee doe, hunt them out, let them not rest in any corner of our hearts, for if sinne may but find any little resting place in our soules, it will not out, and as long as sin rests in us, Christ will not rest, therefore you must not cease till you have driven it out of your bounds. It was a
good

good speech of Sarah, Cast out (saith she) the bond woman and her sonne, for hee shall not be heire with my sonne: so say I to you, cast away your transgressions for these two, Christ and sinne; grace and lust will not inhabit together.

3 The last thing in revenge is, that wee should shew no pittie or compassion on our lusts: when a man shall neither spare great nor small sinnes. It was the blessing that Moses gave to the Tribe of *Levy*, that he should say to his father and mother, I have not leesse him, neither did he acknowledge his brethren: nor know his owne children, so it should be here, that wee should regard no lust, though it might be so deare as a mans Parents, or children to him, yet should hee have no pittie: Saint *Hierome* gives the reason why we should be so void

Gen. 21. 9.

10.

Ez. 1. 10.

Deut. 33. 9.

of

Hier. Ep. ad
Heliodor.
Lictis par-
vulus ex col-
lo pendeat
nepos, licet
sparsa crino,
scissis vesti-
bus ubera,
quibus te
nueris, ma-
ter ostendat,
licet in li-
mine pater
jaceat, per-
calcatum
perge Patri
fixis oculis
ad a. killam
cruci; evola
solum pieta-
tis genus, in
haec effusa
crudeliter.
Hier. ibid.

of pitty, *Eccē adversarius in
pectore tuo, qui Christum cona-
tur occidere*: behold there is
an enemy within you, that
doth endeavour to slay Christ;
therefore saith he, neither fa-
ther nor mother, nor kins-
man should prevaile with us
to keepe us in our sinnes, but
wee should shake off all; and
follow Christ, though it be
to the losse of all things else,
for this kinde of cruelty, is
the height of top of true piety.

The righteous shall rejoyce,
when he saith the vengeance; and
washeth feet in the blood of the
wicked, Psalm. 58. 10. And
how great joy will that bee
when a Christian shall see
the revenge upon his sinnes,
that they that were his ene-
mies are fallen before him: it
is hard unto flesh and blood
to be thus cruelly, especially
against himselfe, as to turne
his mirth into mourning, his
howres

hours of recreation into times of devotion: to beate downe his body, by fasting; and to afflict his soule with shame and sorrow. This I say is difficult, but yet, if you would overcome nature, you must become in this thing unnaturall, as it was said of those two Kine that had their calves taken from them, that were appointed to draw the arke of God; they went along the high way lowing as they went, untill they came to the coasts of Israel, a strange thing it was, and it may seeme to be unnaturall, that they should leave their calves, and do thus; yet they did it because it was Gods worke; so I may say, that though this may seeme unnaturall, and a kind of cruelty, yet we must set upon it because it is Gods worke; happy is that man that takes these brats of Babilon & dashes their

2 Sam. 6. 10.

2 Sam. 6. 10.

1 Sam. 13. 9.

Ps. 137. 9.

their heads against the stones,
for in not pittying of them, he
pittieth his soule.

CAP. XV.

*Shewing the great necessity of
contrition, which is four-
fold.*

A neces-
sity of this
precept,

Isa 1. 8.

The second thing is, the
necessity of a broken
heart. In point of mortifica-
tion there is *necessitas precep-
ti*, of Gods command, hee hath
commanded us to doe this du-
ty, hee hath commanded us to
morne, they should weepe as
a Virgin girded with sack-
cloth, for the husband of her
youth, and so turne to the
Lord: where there is the great-
est love, there should be the
greatest sorrow, now the first
love is the greatest love; and
therefore the first loffe doth
require

require the greatest sorrow.
 1 Which doth they unto us,
 that nothing should be more
 grievous to us, than our sins,
 seeing God hath commanded
 it as a thing necessary to this
 worke, why should wee not
 do it? Again, we are enjoyned
 shame, thence it was in
 the Law, that when they had
 transgressed the Command-
 ments of the Lord, they used
 to put sackcloth on their
 loynes, and powred ashes on
 their heads, being tokens of
 shame and sorrow. Again, we
 are commanded to be sore dis-
 pleased with our finnes, *Da-
 vid's* heart was hot within
 him: and the heart of *Iosiah*
 was melted at the abominati-
 ons of those times, and the
 great transgression against
 Gods Law: this is that the
 Lord doth require; Lastly,
 that there should be a holy re-
 venge, I suppose that vow of
 the

Neh. 9. 1.

Lev. 48. 37.

Psalm 39. 3.

of the Nazarite; that he should abstaine from wines, and from the huskes of the grapes, was chiefly ordained, as holy revenge upon occasion of the abuse of the good creature of God. Now whatsoever God commandeth us, that is necessary, but you see that God hath commanded us to labour for a contrite and a bleeding heart, therefore it is necessary, as the servant of Naaman the Syrian said unto him, *If the Prophet had bid thee doe some great thing, wouldest thou not have done it, how much more then, when he saith to thee, wash and be cleane: so say I, If God should command you some great thing, for the mortification of your finnes, and the salvation of your soules; suppose it were to goe bare-foot to Jerusalem, or to bestow all your goods on the poore, or give the first borne of your body*

2 Kings 5:1

72.

E. CE 169

body for the sinne of your soule, would you not do it, how much rather then, when hee saith onely this, that a broken and a contrite heart shall stand instead of all these.

Psal. 51. 17

2 There is *necessitas medi*, a necessity of the meanes, it is a speciall meanes, that this body of sinne may be subdued, for as it is with water, when it overflowes the ground, it drives out moles, and wormes, and other such creatures, as do infest, and annoy the ground, and eat up the rootes of plants fit to become food for man: so it is with true contrition, it doth so overflow the heart with godly sorrow, as that it drives out these troublesome Inhabitants that doe annoy our spirits, and would spoyle those good beginnings of grace in us, therefore put wee our selves on the meanes, and stand not like the hand

3 Of the meanes.

2 Cor. 7. 11.

hand that is set up to guide us the way, and yet moves not it selfe. But if wee know these things blessed are wee if wee doe them; if you say, that to doe thus is troublesome to flesh and blood, I answer, it may be so, but as we say that, sometimes the things that are not the most toothsome, are very wholesome and good, so howsoever they may be some trouble, yet so long as this trouble doth free us from a greater trouble, all is well; it is better to mourn here where wee have comfort, than to mourn and burn in hell, where wee can neither have ease nor remedy. Againe, our comfort will recompence our trouble; for every houre of grief shal be recompenced with thousands of yeares of joy and consolation; when a man hath bene ten thousand yeares in heaven, and then shall looke backe
and,

and consider what a short time of sorrow it was that he endured, and withall how many millions of yeares are behind, which can never expire; I conceiue, it will not repent him, that he hath repented, nor grieve him, that hee hath mourned. In one word, this necessity is confirmed by the practice of such, as are gone to heaven already, as Saint Paul that did struggle with his corruption, and beat downe his body, and Saint Peter, and David, and the rest. And it is prophesied of the people of God, that they should goe weeping to seeke the Lord, and should aske the way to Sion, with their faces thitherward, saying, come let us joyne our selves to the Lord in a perpetuall covenant that shall not be forgotten. Comfort your selves therefore in the use of good meanes for

Num. 7. 27.

1 Cor. 9.

Ier. 51. 4. 5.

Pfal. 84. 6. 7

3 Of our
actions.

Pfal. 66. 18.

Gen. 21.

Luk. 16. 15.

for your passage through the valley of *Baca*, or valley of mourning, is to meet the Lord in *Sion*.

3 It's necessary in respect of all our actions, that they may be right, it is necessary that they should come from such a heart as hateth sinne. For if I regard wickednesse in my heart the Lord will not heare my prayer: now a man is said to regard wickednesse, when the parting with it is grievous unto him, as it was when *Abraham* was bidden by *Sarah* to cast out *Ismael*, the matter was very grievous unto him, because he did regard and love him: so it is, when we respect and love our sinnes, wee will be loath to part with them, and then know that what action soever you doe, you cannot please God. The reason is, because God hee judgeth of a mans actions

actions according to his heart, which if that bee unsound, then will all the actions bee no better. Thence is the complaint made by the Prophet: they come unto thee as the people cometh, and they sit before thee as my people, they heare my words but they will not doe them, for with their mouth they shew much love, but their hearts go after their covetousnesse; while men deale thus with God, and behave themselves no better in his service, they may not unfitly bee compared to the Water-man, that while he roweth one way, he lookes another; *wash your hands therefore yee hypocrites, and cleanse your hearts, yee double minded men; wash your hands by reformation, (and your hearts by true contrition) otherwise you are but double minded; therefore*

Is. 33. 31.

Jam. 4. 8.

Mat. 23. 33

make the tree good and the fruit will be good, therefore now if your heart be good, so will your actions be; for out of the abundance of the heart the mouth speaketh, the hand worketh, the care hearkeneth, and the whole man moveth. Therefore there must be great need of contrition to the end.

4. Of the way that is made for Christ.

Isa. 57. 15
Luk. 14. 15

4. There is a necessity of it in this regard, in as much as it makes way for Christ to dwell in our hearts: when our blessed Saviour tells his Disciples whither they should goe, and where hee would eat the Passover; *ye shall find (saith he) an upper room furnished and prepared, there make ready for us*; so it is also in this case, into what heart Christ intends to come, and to make it his Chamber of presence; it must be prepared for him by true humility and contrition

contrition of spirit; wash you,
make you cleane, &c. and then
come, saith God, and let us
reason together, till then you are
not fit to draw neare vnto
God. When the people of Is-
rael had committed the great
sinne in the making of a Calfe,
the Lord tels them, that so
long as they kept their orna-
ments on them, it was in vaine
to make suite vnto him; put
off therefore (saith he) your
ornaments, that I may know
what to doe vnto you: so
must we, if we expect Christ
to come into our hearts, put
off the old man, which is cor-
rupt by deceitfull lusts; so
long as lust rules and raignes
in the heart, so long Christ is
kept out; but now when by
true contrition we cast away
our transgressions, and banish
out the old inhabitants, then
Christ he will enter in and
dwell there; but first he will

Hsa. 1. 16.
18.

Exod. 33.

Eph. 4. 22.

+ 1. 3. 120

cast out buyers and sellers, and money changers, they shall not nest and rest themselves in his Temple, he will cast out and overcome the world, and our strong corruption, and make us to abhorre and avenge our selves of our sins; then he will say, this is my house, here will I dwell, and I will establish it on such a foundation, as the gates of hell cannot prevaile against.

CAP. XVI.

The third more neere degree of Adorification in the killing of sinne.

THe last degree of mortification is the slaying of sinne, the execution of it, whereby wee are said to be crucified unto the world, and the world unto us; that is,
I am

I am not so low and vile in the esteeme of the world; but the world is as base and contemptible unto me; the same Apostle shewes that the end why Christ was crucified, was that the body of sinne might be destroyed.

Rom. 6.6.

1. This destruction and death of sinne is a lingering death, a man dieth by degrees; as the death of the Crosse was, they hung a long while before they died; and the more strength the longer: so the stronger that sinne is, the longer it will be a dying; as it is with a man that doth beleager a strong fort, and where stout and valiant men are, they will suffer much penury and hardship, and hardly bee brought to yeeld untill the last man: so is it in such a case, here is such a strong hold of carnall reasons and corrupt lusts set up with

What kind of death the death to sin is.

in us, and be fortified by Sa-
 than, and strong and desperate
 resolutions; that it will bee
 a long time before wee can
 get the upper hand, and the
 victory over them; and when
 we have gotten the victory,
 yet still they will trouble, and
 disquiet our peace; as the
 Lord would not drive out all
 those Nations from among
 the people of Israel, but they
 were as thorns in their eyes,
 and scourges in their sides, and
 were not utterly cast out: so
 may I say, that these lusts they
 will be so unto us, all that we
 can doe will be this, not to
 suffer them to vainge, and to
 weaken their strength by de-
 grees.

2. It is a painefull death,
 to mortifie and to kill sinne; it
 cannot be done without much
 paine; hence it is called Cir-
 cumcision; *circumcise your
 selves unto the Lord, and take*

Rom. 8. 13

Phil. 3. 10
 Gal. 5. 24
 1. 10

Joh. 4. 13

Jer. 4. 4.

ni

E I

aw. 7

away the fire thorns of your
 hearts, that this was a sore
 and painfull thing, may ap-
 peare in the forenesse of the
 men of Sheshen the third
 day, and by that speech of Zip-
 porah unto Moses, a bloody
 husband thou art, because of
 the Circumcision; and in-
 deed, when we consider what
 prayers, what tears, what
 revenge, and what wrestling
 it hath cost you both you; you
 will say that there is need of
 much faith to defend your
 selves, much skill in Gods
 word to offend your enemy,
 and much patience, that in the
 midst of this conflict that you
 may not break out against
 God into impatient speeches;
 the heart (in this case) knows
 his owne bitterness, no man
 else can tell it, nor is able to
 expresse it; what fightings
 and fears within, and what
 troubles without, yet that

Gen. 34. 25

Exod. 4. 26.

Pro. 14. 10.

the poore soule findes such waves and stormes in his conscience that hee is like *Noahs Dove*, knowes not where to rest his foote, not where to rest his soule, as you may see in the case of *Job*, and *Paul* and many times strong Christians are not without strong assaults and conflicts, the enemy when he is a dying, is often the most desperate, and sometime good men apt to be surprized with a spirit of pride, and to thinke that either he is for godd, he ought not, or so strong hee feares not to be tempted, in such a case hee hath neede of a temptation that hee may the better know himselfe, and seeke out unto Christ, as they when they were tossed with the waves (say) *help us, or else we perish.*

3. Though sinne cannot be utterly subdued, yet may it be

Mat. 8. 26.

be greatly diminished; and the power of it enervated and abated, though the *Cananites* were not utterly subdued, yet were they very low brought; so sinne may by this worke of mortification be brought very low, as it was with the widow of *Zarphba*, her store was so wasted that shee had no more but a handfull of Meale in a Barrell, and a little Oyle in a Cruse, which shee was about to dresse for her selfe and her sonne; and about to eate it, and after dye. Now it is a great comfort unto a man when a man can attaine to this.

1. That he can keepe his heart that sinne doe not at any time break out into any grosse act. It is said of *Zacharias* and *Eliz.* that they walked in all the Commandments of God without rebuke; that is, though they were not without their infirmitie;

Luke 1.6.
Gen. 3.24.

mities; yet were they with-
out rebuke, in respect of a-
ny crime or grosse sinne;
yet here is a large difference
betweene such as doe onely
restraine and keepe in sinne,
forsooke by end, and such as
these to whom sin is in some
measure mortified, even as
much as there is betweene
the beating out of the sceth
of a Lion, and the changing
of his nature; thence it is
that this worke makes us of
Lions to become as meeke as
Lambs; so as the Lamb and
the Leopard shall lie downe;
with the Kid and the Gasse and
the young Lion and the falling
tiger, &c. a little child shall lead
them: againe, though a wicked
man may curb and keep in sin,
yet can he not kill and destroy
sinne; and the reason is this,
because he wants speciall and
spirituall meanes; sinne will
not be driven out with great
words,

II. 11. 6.

upright, not by spreading sack-
cloth, and ashes under you,
nor hanging down your
heads like a bull-rush for a
day, but there must be in us
the love of God, which will
make us depart from ini-
quity. It is a great comfort
when one is so over-powered
as it doth not divert us from
duty; I doe not say distract
us in the performance of them,
for there is no man without
them; for when we are be-
st employed about our de-
votions; as reading, hearing,
praying, or meditation, then
is the adversary most busie to
disquiet our peace, and to
hinder us in our work; when
Jehoshaphat the high Priest was
standing before the Angel of
the Lord, there *Sathan* stood
at his right hand; yet you may
have good comfort in this,
when you go on in your
worke

Is. 58, 6.

cc. 2. 012. 2
11. 1. 2. 2

Zach. 3, 1.

Neh. 4, 18.

2. 22. 21

2 Sam. 6. 20
25. 22, 23.

worke as they that buil-
 ded up the wall of Ierusa-
 lem; though they were much
 distracted, and disquieted by
 their enemies, yet did they
 hold on their worke, though
 it was with their swords by
 their sides: so a good Christi-
 an, albeit hee hath many di-
 stractions, yet hee goes on in
 duty, and will not be diverted
 from it, as it was with David
 when Achish his wife spake
 against him for his dancing
 before the Arke of God, hee
 made his reply, that if she
 were vile, he would yet be more
 vile; so it is with a purified
 man, that though there were
 never so many impediments,
 and stumbling blocks laid in
 his way, of the losse and dis-
 credit, he shall sustaine; yet
 hee lookes more at the praise
 of God then of men, and
 knoweth that what is highly
 pleasing in the sight of men is
 displea-

displeasing in the sight of
God, and therefore takes up
Saint Pauls resolution when
they besought him that hee
would not goe up to Ierusa-
lem, in regard of the present
dangers that they did foresee,
howbeit Saint Pauls being
bound in the Spirit for the
worke of the Lord, maketh
them what they meane to
breake his heart, seeing hee
was ready not onely to bee
bound at Ierusalem, but to dye
there for the name of the
Lord Iesus; so is it with him
that is truly humbled, that
nothing diverteth him from
the duty. *το τι ουαι αλλ' ουδ' εστι
μοι ιλας μεγαλη ανωμυνη*
It is a great comfort un-
to a Christian, which hee hath
so conquered and over-pow-
ered his corruptions, and that
they take not away his joy and
consolation that he hath in
Christ, neither can Satan
take such advantage by them

2 Cor. 13.

Acts 21. 13.
13.

Acts 8. 39.

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to dispayle us of our crowne; therefore it is that Saint Paul saith he will glory in his infirmities; thus though he might glory in those heavenly visions that he had, yet hee would make glory in them, for though in a large sense, every sinne is called an infirmity, because it disableth a man from the performance of duty; but in a strict sense no sinne can be said so have infirmities, unless that sinne in some measure be mortified; for in an un-mortified man sinne is alive and in his full strength, and his soule is void of grace; but now in a man that is truly mortified, where grace receives strength, and sinne is wounded; and so such a man is the proper subject of infirmities; now when the Apostle saith, that he doth rejoyce in his infirmities, he doth not rejoyce in

in his infirmities, as they are
sinnes, but they are infirmi-
ties; that is, as sinne was de-
forced and diminished in him,
and therein he had cause of
joy; and we also when we
finde it so in us, if the Disci-
ples rejoyced that the Devils
were subdued by them; much
more may we that the body
of sinne is destroyed, and
that which is worse then
the Devill is subdued by
us, count it all joy when we
fall into divers temptations,
knowing that the tryall of
our faith worketh patience,
and patience makes perfect
and intire; we are but in this
case, as gold that is put into
the Furnace, that comes out
more pure, and are made by
that meanes vessels of ho-
nour, fit for the use of our
great Master, our Lord and
Saviour Christ.

Math. 10.

Jam. 1: 2. 3.

Col. 1: 10

CAP.

CAP. XVII.

Certaine signes of a dying man.

I Come now to shew unto you certaine signes of a dying man, whereby you may see whether that you be in such a case, yea or no; it would be in vaine to shew you signes of a dead man, for as much as there is no perfection of death of sinne in our soules, as there is no perfection of grace, so neither is there (as we have formerly shewed) perfection of mortification; onely as hath beene shewed we are daily a dying, but not fully dead.

2 Cor. 13.

1. A man is said to be a dying man when his stomacke failes; when he hath no appetite to his foode; when wee have no stomacke to sinne, no
appetite

apetite after it, when wee
 feele no such sweetnesse in it
 as we have done, when we
 esteeme the profits and plea-
 sures of sinne as an empty ves-
 sell; in one word, when all
 of these are bliter unto us,
 and tastelesse in respect of what
 they have bene to us before
 time: as old Barnabas said to
 David, *son thy servants taste
 what these promises I shew
 you, and becometh as the way
 of singing such as singing
 men, &c. Let us returne backe
 that I may see, &c.* Just thus
 is it when a man feels his af-
 fection off from his sinne, that
 he can neither relish their
 sweetness, nor be allured with
 their pleasant songs, to bee
 drawne backe into them: a-
 gaine, it is a good evidence
 that sinne is a dying, and de-
 clining in him. I deny not
 but that they weare out our
 appetite unto some sin as an
 old

2 Sam. 19.
 35.

vers. 37.

old man, that hath bene gi-
 ven to his youth to lust and
 voluptuousness may leave
 them, but yet he liveth still in
 some other sinne which is
 equivalent, and as dangerous
 to his soule; yea, and when
 his naturall appetite is taken
 away, yet his sinfull appetite
 may remaine, so that when a
 man wants strength to stand,
 yet may he have a mind to
 slide, and with that he was
 young againe that he might
 sinne. Whereas, were some
 mortified, their sinfull affec-
 tions would dye sooner then
 our naturall mortification;
 As when a man is then a dying
 man when he is a burden to
 himselfe, whereas hee is not
 able to beare his owne weight;
 when you see a man hardly
 able to goe on his legges, you
 say that unless he doe recover
 againe he is not like to con-
 tinue long, so say I, in regard of
 blo. sinne,

sinne, then when you see a
man that feels and finds sin
to be such a burden, as hee is
not able to beare, but groanes
under the burden of it, this
affuredly then sinne is a dying;
well may sinne make us groane
and buckle under it, when it
makes the whole creation
groane; nay, this which is
so heauie a burden, as the
Lord that made heaven and
earth, and beares them up by
his owne power, and neuer
complaines of the burden of
them. Complaines of this,
behold I am pressed downe un-
der you, as a cart is pressed that
is full of sheaves: you there-
fore that feele your finnes to
be no burden, but can carry
your finnes away with you
as easily as Sampson carried the
gates of Gaza upon his shoul-
ders; it is an argument that you
are Sampson-like in your sinne,
sinne doth abide in you in its
full

Rom. 8. 13.

Amos 2. 13

Judg. 16. 3.

full strength, if some man shall say, I hope I shall doe well then, for I finde sinne a heauie burden; but I would aske him this question then, whether doe you finde sinne a burden in regard of it selfe, or in regard of some circumstance that doth depend upon it; as namely, the wrath of God, or the shame and disgrace that you may haue among men by it: if that sinne be the burden, then your case is good; if not, then may you suspect your selves to be unsound; as suppose a man that hath a certaine quantity of sponge on his backe, which he carrieth lightly away, but now this man travelleth all a fore rainy day which doth so fill the sponge with water, that his burden that was light before, now becomes intolerable: so it is in this case, it is not the weight of sinne that troubles them,

them, they carry it soundly away; but now that which troubles them, is those showers of wrath from Heaven, and that shame and contempt that they receive from men, that makes them to cry out as *Kain* did, *my punishment is greater then I can beare*, whereas the penalty that is annexed unto sinne, were the sinne removed off to a mortified man it would seeme light and little,

3. A man may then be said to be a dying man when as his disease prevailes upon him, so as he hath lesse power to resist it, every day then other: so likewise when that sinne decayeth and doth languish away in us, and grace doth so prevaile and get the upper hand, as that corruption and sinne is not able to stand against it, as it hath done; the understanding is so farre convinced

Prox. 3.5.

vinced by the cleare light that shines into it, that it is not able to stand nor last any longer, but it is beaten off from all those false reasonings, secret turnings, and cunning equivocations, so as a man dares not any longer rest on it; the will is also fairely perswaded, and will resist the holy Ghost no longer, but yields up the hould unto Christ, and saith, *Lord, not my will, but thy will be done.*

Gal. 5.24.

Hence commeth a generall mortification of the affections and lusts; by affections understand those inordinate affections which beare sway in the hearts of men; as immoderate anger, griefe, also pride, unnaturall affections; and by lusts, all insatiable desires after the things of this life; they are now all crucified, so as they will yeeld no more blind obedience, either to sinne or Sathan,

Satan's sole grace hath drawn
the strength of the soule into
it, and corrupts off that where
in the great strength of cor-
ruption lay.

It is reported Cyrus find-
ing the City of Babylon im-
pregnable, and almost impossi-
ble to be taken by land, by
reason of a great wall that did
compass it on the one side,
and finding the river Euphrates
to hemme it in on the other
side, caused his souldiers
to cut the river into many
channels, and to divert it an-
other way, and so surprized
the City, and subdued it; Just
thus it is when we shall divert
these noble faculties of the
soule another way, namely from
taking part with sin, to take
part with God; It will not
then be hard to mortifie and
subdue our corruptions; If it
shall be said, then how com-
meth it to passe then that

men after that they be growen
Christians that they fall into
such sinnes; I answer, it is not
because sinne is stronger but
either by reason of their sloth-
fennesse or spirituall pride, or
else by violence of something
which may befall them while
they resting, carelesse, and se-
cure are surprized and over-
taken, which howsoever there
be neither want of strength,
nor weaknes of Grace, yet for
want of watchfulesse thin
may befall a good man, as in
did David and Peter; yet let
me add this one thing, that
is, that this in the event turnes
to a greater good, and for the
time to come, to make us more
carefull to gird our armour
about us, and more watchfull
that we sinne no more; the
burnt childe (as it is in the
Proverbe) dreads the fire; so
will a Christian that hath been
once scorched by such a tempta-
tion.

CAP.

CAP. XVIII.

*Shewing the third, particular
that is the meanes whereby
this worke is done, and that is
by the spirit.*

Come wee now to the
third particular, and that
is the meanes whereby this
great worke of mortification,
is effected and brought to
passe, for the better understand-
ing of this particular, ob-
serve these two propositions.

1. First, that the spirit must
be had of us.

2. That wee must by the
helpe and assistance of the spi-
rit mortifie our sinfull nature.

1. For the former, that we
must have the spirit; there is
great necessity of this, for
then wee are in the spirit,
when the spirit dwelleth in us,
and if any man have not the

Rom. 8.9.

K

spirit

Zac. 13. 10.

Ioh. 3. 6.

spirit of Christ the same is none of his, God saith that in the time of the Gospell hee would powre upon them, the spirit of grace, & supplication, that is, as they were annointed with oyle, that undertooke any speciall office: so Christians, when they are made by grace Kings and Priests unto God, they have this oyle of the spirit powred into their hearts, our blessed Saviour confirms this, unto us in that speech to *Nichodemus*, *that which is borne of the spirit is spirit*. As *Adam* begot a man in his owne likenesse: so the spirit it begetteth us like unto it selfe; holy as it is holy, heavenly as it is heavenly.

For the better understanding of the point in hand, know that the spirit is to be considered 2. waies; either according to its essence, or according to his gifts & graces, now according

ding to its essence and being, it is every where, it filleth heaven & earth, as it is excluded out of no place, so neither is it included in any, but in this sense, wee can no more be said to have the spirit than other men, and creatures can, in whom, and by whom wee all live, move, & have our being: but in the second sense, in respect of its gifts and graces, so some men are said to speak all, to have the spirit as the spirit quickens, and conveyeth a principle of life into us, whereby wee live the life of grace, and that is called *spiritus inhabitans*, that takes up his seat in our heart, and *spiritus obsequans*, that sealing spirit, whereby the spirit witnesseth with our spirits that wee are the sonnes of God: now in this sense we may be said to have the spirit.

2 That there must by the

K 2

helpe

Act. 17. 28.

1 Cor. 3. 6.

1 Jam. 4. 5.

Rom. 8. 16.

Ex. 36. 27.

Esa 41. 4.

1. 2. 3. 4. 5.

helpe & assistance of the spirit,
 mortifie the deeds of the body: a
 new heart will I give you, and I
 will take away your stony heart,
 &c. that is, that this mighty
 power of the spirit, is that
 which will helpe forward, to
 the taking away of this stony
 heart, the Lord is said to wash
 away the filth of the daugh-
 ter of Zion: and to purge the
 blood of Jerusalem by the
 spirit of judgement, and the
 spirit of burning. that is, this
 spirit shall be in us, and shall
 enable us to judge our selves,
 and kindle such a fire in us, as
 shall draw away the dross of
 our corruption.

That you may the better
 understand, what assistance it
 is that the spirit giveth unto
 us, in this worke of mortifica-
 tion, give mee leave to lay
 downe unto you these three
 things.

By what means the spi-
 rit

ric worker, or helpeth forward this worke of mortification: although I deny not but the spirit may & can work, where it listeth, and when it listeth, either by meanes, or above meanes, yet our taske is at this time to shew how it worketh by meanes.

It awakeneth conscience, it doth convince us of sinne, and discovereth unto us the greatnesse of their number, and the foulness of their nature, thence it is that Christ, when hee cometh, doth convince the world of sinne, of righteousness, and of judgement, of sinne, because they believe not on him, that howsoever the guilt of the Law lyeth hevie, and the weight thereof as a penalty, greater than a man can tell how to beare: yet then to have added hereunto another conviction, that is the condem-

Ioh. 3. 8.

Ioh. 16. 8,
9, 10.

2. 1. 2. 1. 1.

Ioh. 3. 18.

Mar. 16. 16

Eph. 2. 12.

Iona 1. 6.

ning sinne of infidelity, this
doth much aggravate, and
make sinne out of measure
finfull; therefore it is that our
Saviour Christ saith, that he
*that beleeueth not is condemned
already*; as if hee should have
sayd, if a man were a drun-
kard, or a swearer, or a pro-
fane person, and yet if he can
beleeve, there is hope of par-
don, but so long as hee doth
not beleeve, there is no hope
at all; for as much as hee is
without God, and without the
Covenant of Grace: now the
spirit when it cometh con-
vincth our judgments of this:
till such time as the spirit
hath done this, wee are like
Ionah, fast asleepe in the bot-
tome of the ship, the sea ra-
geth, the Mariners rowe, the
waves beate, the ship is tossed
up and downe, yet all this
doth but rocke *Ionah* faster a
leepe, till the ship-master
comes

comes to him, and sayes, *What meanest thou, &c. thou sleeper arise and call upon thy God, &c.* So it is with us, while we are asleepe in our sinnes, the hea-
vie wrath of God hangs over our heads, yea and the judgements of God are abroad in the world, yet wee lye fast asleepe, senselesse, and secure, not dreading any anger: but now, when this blessed spirit of Christ shall waken us, and shew us the danger, and aske us what wee meane to continue in this condition; then wee beginne to bethinke our selves, and to shake off sluggishnesse, and to cast about for our owne safety. *Saul* thought himselfe safe enough when hee was a persecutor, and that authority that hee had from the High-priest, was sufficient to beare him out, that while hee did breath out slaughter against Christ,

Act. 9. 1, 2,
3, 4, 5, 6.

Ioh. 16. 2.

now

K 4

he

he thought hee had done God good service, till Christ caused a light to shine from heaven, and a voyce saying, *Saul, Saul; why persecutest thou mee?* this indeed wakened him, and made him shake and tremble, and say, *Who art thou Lord? and what wouldest thou have mee to doe:* by this meanes it was that *Paul* of a persecutor becometh a preacher, & had his corruptions, and cruell dispositions changed in him, that of a fierce lion, hee became as meeke as a lambe.

2 Cor. 10. 4.

2 The spirit of Christ it setteth home the meanes that God useth for our mortification, the weapons of our warfare are mighty through God; it is God that puts vertue, and strength into them. now there are severall sorts of weapons that the Holy Ghost useth for this end, as

1 The preaching of the word

Word of God, it is called the
ministration of the spirit, it is
called the two-edged sword,
that which is sharper, that it
cuts asunder the soule and the
spirit, the joynt and the mar-
row: and discovereth the se-
cret intents of our hearts, but
what is that that makes this
word so powerfull? Sure it is
the Holy Spirit of God that
doth it, we have this Word
in earthen vessels, that the ex-
cellencie of the power might
be of God, and not of us, it is
not the Ministrie that can
make the word powerfull, and
powerfull, nor is it in the let-
ter of the Word, but in the
spirit, therefore when you
come to the Word and heare
is opened unto you, doe not
looke at the man, who bee is,
nor the instrument, but at the
power which is from the spi-
rit: Saint Paul may plant, & A-
pollos water, but it is God that

2 Cor. 3. 8.

Heb. 4. 12.

2 Cor. 4. 7.

1 Cor. 3. 6.

1 Cor. 3. 5.

Isa. 23. 19.

Num. 16. 28.

Zach. 13. 9.

must give the increase, when
it pleaseth God to accompany
his word, with the influence
of his spirit, which is like fire
to purge out our dross, and
like the hammer that breaks
in kind our hard hearts: that
as *Moses* when he smote with
his rod the rock, the water
came abundantly: so when
God smites our hearts, with
the rod of his Word, it is able
to dissolve our hearts into
teares, and godly sorrow unto
repentance not to be repen-
ted of.

2 The spirit sets home af-
flictions, and troubles to make
them vertuall, and efficacious
to the subduing of our corrup-
tions, *I will bring a third part
through the fire, I will refine
them as silver is refined, and will
try them as gold is tryed, and they
shall call upon my name, and I
will beare them, &c.* When
God takes us in hand, then all
the

the hurt that wee receive by our afflictions, is the taking away of our sinnes, all the fruit of their afflictions was to the end that thereby the iniquity of *Jacob* might be purged. God suffered the bush to burn, but yet it was not consumed because the Lord was in the midst of it. The *Finer* is most carefull of his gold when it is in the furnace, and so is God for our good, in the time of our afflictions, as he said *perissem nisi perissem.*; I had perished if I had not perished. Many good Christian may say, that if he had not had crosses, and losses in the world, hee had lost his soule. We read of some of the Martyrs that have blessed God that ever they came to prison for Christ's sake, that when they became mans bondmen, then were they Christs freemen, and could as comfortably feed on browne

Esa 27.7.9.

2 Chro. 33.
from y. 1.
to 14.

2 King. 6.
31.

2 Chro. 28.

browne bread, & rouse in the
straw, as on a bed of downe.
What a marvellous change
was wrought in *Manasse*,
who in his prosperity was
most wicked; hee fell to the
Idolatrie of the Heathen u-
sed enchantment, witchcraft,
caused Hierusalem to swimme
with blood, yet in his afflicti-
on, how did he humble him-
selfe? greatly. How mightily
was hee then wrought upon!
how did his heart smite him!
Whence was this but from
the spirit of God; that per-
swaded his heart unto it, for
if that Gods spirit goe not at
long with those afflictions,
that are on men, they are ne-
ver the better, but the worse
for them: as you see it said of
him; that said; because the e-
vill was from the Lord, hee
saw no reason to walke any
longer, and so it was of King
Ahaz, that in his extremity,
he

he sinned yet more and more, therefore the Holy Ghost doth brand him with this infamous note, this is that King *Abaz*, that is hee that afflictions could not mend, nor make better. And indeed when as it is so, that affliction doth men no good, it is to be feared, that they have rejected the last remedy that God meanes to bestow upon them, and God may say to them, *Why should I smite them any more.*

3 The spirit setteth home examples of good men, and maketh them meanes to mortifie our sinnes, when wee see men weaned from the world, upright in their waies, charitable to the poore, temperate in the use of the creatures; holy, humble, and full of good fruits; such a mans life, when God pleaseth to set it on, doth make other men repent, and by seeing their good workes

Pla 1.5.

Mat. 5. 16.

Tit. 2. 7.

*Longum iter
per praecepta
efficax, &
breve per
exemplum.
Sen.*

2 King. 22.
3.2 King. 22.
2.

Jam. 5. 11.

Job 2. 21.

workes, to glorifie God, *Shew thy selfe in all things a patterne of good workes*: now a patterne is a rule for others to follow: examples reach sooner than precepts, and are more easie to the understanding to learne, and also are more speedily taken into practice. A notionall goodnesse is little worth, unlesse some demonstration may be given of it, in point of practice, this wee read of *Hezekiah*, that hee did walke in all the wizes of his father *David*, and of *Iosiah* after him; much more are godly mens examples very efficacions, in their sufferings, and in their deaths, when the spirit shall joyne with them: as how hath the patience of *Iob* beene a patterne unto succeeding posterities, wee want not many examples to prove, how the blood of the Martyrs have beene the seede of the Church;

Church; If *Elisa* did so
calme the *Syrians* by that ex-
ample of patience, and kind-
nesse, so that they came no
more to annoy, and infect
their land; how much more
may the patience of godly men
perswade others to lay aside
their cruelty, and mortifie
their strong corruptions?

2 King. 6.
22, 23.

CAP. XIX.

*The manner how the spirit doth
mortifie corruption.*

COME wee now to the
manner how the spirit
doth mortifie corruption.

1 The spirit sheweth the
way how wee should mortifie
the corruptions, thou shalt
heare a voyce behind thee,
saying, this is the way walke
in it. When ye turne to the
left hand, or to the right, it
carries

Esa 30. 21.

Hsa 50.

Exo. 33. 13.

Prov. 45.
10. & 25.

carries us through, were it not for this assistance wee should either stand still, goe no further, or else turne aside, either on the right hand to superstition; so walke in the light of our owne sparkes, and in the fire that wee have kindled: or on the left hand, to profanesse, and to hardnesse of heart, & to commit iniquity with unsatiable greedinesse, therefore that prayer of *Moses* should be ours, *O Lord, if I have found grace in thy sight shew me thy way* now a man is the in Gods way, when hee goeth about his worke with carefollnesse, when a man devotes himself to his worke, and takes pleasure in it, as it was said of the Kings daughter, that shee should forget her owne people, and her fathers house (which is a hard businesse) and this was to be done cheerfully and freely, so when we

we do leave our dearest lusts, and cast off the yoke, sathan, who is a father to the children of *Belial*, and a Prince that raigneth over their consciences, we must do it cheerfully, as it is in the sweet song of *Deborah*, who praised the Lord for the avenging of Israel, when the people willingly offered themselves. It is certaine that wee have then cause to blesse the Lord, when that God makes our heart willing to serve the Lord. It was a rule in the Law, that if any man had builded a new house, or planted a Vineyard, or married a wife, that hee should not goe to warre that yeare: the reason was, because that hee could not do it willingly, out of that love and affection he had unto his present expectation of gaine, and comfort, lest that which hee had left at home might make him

Ioh. 8. 44.

Eph. 2. 1.

Iudg. 5. 2.

Deut. 20.
5. 6.

2 Tim. 2.4.

him lesse willing to adventure his life, or at least to turne backe before the battell was ended: so any man that goeth to warre against his corruptions, let him know this, that if there be any thing in the world, that his heart stands affected unto, which maketh him unwilling unto this service, be sure of this, hee is not fit to be a souldier against so potent an enemy: no man that warreth entangleth himselfe with the affaires of this life, then hee may please him who hath chosen him to be a souldier: as if hee should say, if you be cumbered, and entangled with the world, you cannot serve God willingly, and by consequent not please him.

The spirit doth assist us in this way, that wee doe the worke strongly, when the iron is hard, men put to the more strength:

strength; this worke is hard,
and difficult, therefore you
must be strong that you may
goe through. Therefore is
the prayer of the Apostle for
the Collossians, that they
might be strengthened, with
all might, unto all patience
and long sufferings. As it was
said of Sampson, when he came
to the vineyards of Timnath;
that a young Lyon roared against
him, and the spirit of the Lord
came mightily upon him, and he
rent the Lyon as a man should
rend a kid: so it is with us,
we have the old Lyon the de-
vill that seekes to devour us,
and were it not that the spirit
of Christ should strengthen us
with all might, and enable us
to overcome him, wee could
not stand before him, as the
Philistines encouraged one an-
other, saying, *Quit your
selves like men; that you may
not be servants to the Hebrews.*

Col. 1. 10.

Jdg. 14. 5,
6.

1 Sam. 4. 9.

So

So say I to you, be strong in the Lord, and quit your selves, like so many souldiers of the Lords Hosts, that you may not serve sinne, but fight out your Gods fight, that you may be more than Conquerors, and against your spirituall enemies.

3 The spirit of Christ takes away those impediments that would hinder this worke, and disableth us from the performance of it.

1 One great impediment that hindreth this worke, it is ignorance: When men doe not know those things that concerne their peace, for there is no true peace, but where there is and hath beene this warte. Many a man is like to some simple Country-man, if some great and potent man lay claime to some part of his land, though his cause be never so just, yet he will rather

lose

Luk. 19. 41.

lose his right; than goe to
Law for it: so is it with many,
that they will rather lose
their soule, than contend a-
gainst their corruptions, they
out of their ignorance thinke
them too potent, and too
strong for them; but now
when the spirit combeth, it
shews that he is greater, that is
with us, than he that is in the
world, and that they are cur-
sed that goe not out, to helpe
the Lord against the mighty; he
doth comfort that as hee did
Ishbosheth, that none of his ene-
mies should stand before him;
nor be able to prevaile against
him; hee will be with us
while wee are with him, nay
the spirit encourageth our
hearts against this enemy, as
Caleb and Iosuah did the Is-
raelites, saying, feare none of
your spirituall enemies; for
their defence is departed from them;
and God is not with them,
and

Indg. 5. 23.

Iosh. 1. 5.

1 Cor. 15. 2.

Num. 14. 9.

and doubt not, but though thou canst not finally consume them, yet thou shalt make a happy conquest against them.

2 Another impediment is, hardnesse of heart, it is called an obstinate heart, because it doth refuse mercy: a fat heart, because it makes men insensible of their condition: a heart as hard as the adamant stone, because it maketh men hate to be reformed. Now when the spirit cometh it softenerh this hardnesse, and takes away this resistancie, and gives us hearts that are of a melting temper, and maketh the songs of the Temple to be sorrowfull, and men to be affected with griefe as the sorrow of a travelling woman: the sorrow of a woman in travell, as it is most grievous, so it is most comfortable in regard of the issue and event. The mother forgetteth her sorrow, because that

Deut. 2. 30.

Esa 6. 10.

Zach. 7. 12

Ez. 36. 26,

Amos 8. 3.

Hos. 13. 13.

that a manchild is borne, for this breach that is made into the rockes of our hearts, though it be grievous unto us, yet is it profitable in the issue, for as much as this seed time of teares is seconded, with an harvest of joy, wee want not examples to make good this point? What an obstinate heart had *Manasses*, till the spirit of God brake it? What a hard heart had *Paul*, till hee was smitten by the spirit of Christ? how was this Lyon then changed into a Lambe! This is set forth by the Baptist, Every valley shall be filled, every mountaine and hill shall be brought low, and the crooked shall be made straight, and the rough wayes shall be made smooth: what is this, but every man that is low in his owne eyes, shall be raised by the spirit, and every one that is high and lofty shall be humbled;

Luk. 3. 5.

bled; and such as walke in the crooked path of errour, shall be reduced and walke in the straight pathes of truth in sincerity: and such as have beene rough and obdurate shall be made plaine and passable by the spirit.

3 The next impediment that hindreth a man from mortification, is selfe-love, I doe not meane that love which is naturall, but that which is sinfull, for no man ever hated his owne flesh: but this is the property of sinfull selfe-love; when a man shall love his body above his soule, and himselfe more than his God, and shall be at more cost, and take more paines for the enjoyment of a base lust, than to enjoy Christ: now when the spirit comes, it makes us to renounce all, and to follow Christ. To suffer the losse of our goods, and of our hopes,

Heb. 10. 34.

as it was said of *Bradford* that for that he would not make one scratch with a pen, he lost all his hopes that hee might have had in this world; and so did *Moses* refuse to be called sonne of *Pharaohs* daughter, and to renounce the pleasures of the Court, and the treasures of *Egypt*; that hee might not lose the peace of his conscience, nor dishonour his God; nay it doth so make us out of love with our selves, that neither father, nor mother, nor wife, nor children, nor our owne lives shall be deare unto us, provided wee may but finish our course with joy.

3. I come now to the third thing wherein I shall be briefe; namely, the ends why the spirit may be said to assist us in this worke, and there are two reasons of it.

For to shew mans im-

L

poten-

Heb. 11. 24.
25. 26.

potencie that we are not able to doe it of our selves, a naturall agent cannot doe a spirituall worke; *who can bring a cleane thing out of an unclean?* Not one. Who knoweth not that we are polluted and defiled with sinne, and have disabled our selves of strength and abillity to doe it?

Jer. 10. 23.

Thence is that of the Prophet, I know that the way of man is not in himselfe; it is not in man that walketh; to direct his steps; that is, we are too weake for any such worke without Gods grace assisting of us, and therefore we have good cause to bewaile our misery, to lay aside our pride, and confesse our poverty, and to seeke some other meanes of helpe and redresse at Gods hand.

3. To set out Gods power, this is his priviledge that hee only is able to do this work; there

there are three wayes where-
by things came to have their
being & existencie; by Gene-
ration, Art, or Creation, the
two former must have matter
to worke upon, either in *po-
tentia* as generation, or in *actū*,
as Art, and where there is not
a matter to worke upon they
can doe nothing, now for as
much as this worke of rege-
neration, & the new creature is
called a creation, it is beyond
the worke of a creature,
and onely a priviledge that
doth belong to the holy Spi-
rit to create in us qualities of
holinesse, and thereby to abo-
lish the whole body of sinne,
thence it is that the Lord saith,
I create the fruit of the lips
to be peace, and the Prophet
complaining in another place
to whom is the arme of the
Lord revealed, it is that might-
y, and potent arme of the
Lord that doth this worke;

Nph. 4. 14.

Isa. 57. 19

2 Sam. I 2.
26.

it is by his power, and therefore he must have the honour of it. As *Joab* when he was in hope to take *Rabbah*, hee sent messengers to *David* that he should come and take it, because the honor that would have been given him was too great for him, how much more should we, seeing our hope is in the Lord, and our successe chiefly by his power give all the honour to him?

CAP. XX.

Certaine instructions from the doctrine premised.

From this doctrine of mortification we may observe divers necessary instructions, both for the information of our judgement, and well ordering of our lives, as

1. First, wee may learne that

that such a doctrine as doth
give liberty to the flesh, was
never given by the spirit of
God; for the spirit is given
us, not onely as a bridle to
curbe, and keepe in sinne, nei-
ther a scourge to castigate
corrupt nature, but chiefly
as a sword to kill and destroy
the very body of sinne: it is
the counsell of Saint Paul,
that we being called to liber-
ty, should not use our liberty
as an occasion to the flesh;
that is, if we doe not use our
liberty with great caution
and watchfulnesse, wee will
make our liberty to be a snare
to us; the word used by Saint
Paul is *αἰτία* that signifieth
occasion; it cometh (as some
think) of *oppo* that signifies to
make an assault; because that
if you give but your selves li-
berty, never so little more
then is fit, the flesh will make
an assault upon you: as it is

Gal. 5. 13.

Acts 14. 5.

said of the Lion, that if you come but within his reach when he is caged up hee will not misse but fasten upon you, so is it in this case, therefore we must beware that we doe labour for temperance, and moderation; otherwise the flesh will seise upon us, and so while we give liberty to the flesh, we lose the peace of our conscience, and that peace with God, unto whom wee have had free access and audience in our prayers: Therefore know this, that the more liberty we give unto the flesh, the more we doe deprive our selves of our Christian liberty, as the more delight that wee take in the sinfull pleasures of this life; the lesser and lower will be our delights, and contentments in God: Herod did like well of the Baptist, and heard him gladly; but yet his lust, and the delight he tooke in

in *Herodias* another daughter, hee did eclipse it at the best, and in the end tooke it quite away: Nay how was *David* straitened of that spirittuall freedom after such time as he had given liberty to the flesh, behold how many teares, how many prayers, how many sighes and groanes did it cost him, before he was restored to his former comfort and consolation againe; the more liberty a man takes for the flesh, the more hee doth enthrall himselfe; as the bird once in the snare, the more shee doth struggle, the more shee doth entangle her selfe; little doe men know what disadvantages they cast themselves into when they take liberty to sin; there is a heavie doome propounded against them, if after they have escaped the pollutions of the world through the knowledge of our Lord

Psal. 32.
Psal. 77.

2 Pet. 2. 20.
31.

Gal. 3. 13.

Heb. 4. 16.

Jesus Christ; they are againe
 intrangled therein, and over-
 come; the later end is worse
 with them then their begin-
 ning: if any shall say, but
 what benefit have wee then
 by our Christian liberty? I
 answer, much every way; wee
 are freed by Christ from the
 curse of the Law; from the
 irritation of it, whereby it
 was an occasion to make us
 sinne more; and from the ri-
 gour of it, whereby we are
 bound to performe it and
 live; or else in the not doing
 of it perfectly to die eternally;
 we have a comfortable and
 free use of the creature, and
 free access to the throne of
 grace in time of need, for the
 receiving of all good things;
 both the benefit of soule and
 body in all these things; wee
 see we have much liberty
 granted unto us, but no liber-
 ty to sinne; you will say how
 may

may a man doe that that hee
may give no liberty to the
flesh,

When a man will not take
the full liberty that hee may
take, all things are lawfull,
but all things are not expedi-
ent; it may be lawfull to goe
neare the bank of a deepe
river, but if his foote should
slip, or that he should tread
never so little awry, he would
fall into very great danger;
so is it here, when men hazard
themselves to the utmost
bounds of their liberty, ten
to one, but they drop into one
sinne or another, and so pro-
cure unto themselves one mi-
sery after another. *Disah*
went but out to see the
daughters of the land, perad-
venture the thing might bee
lawfull enough, yet because it
was the utmost bounds of li-
berty, she not being cautious
lost all the fairest ornament a

2 Cor. 6. 12.

Gen. 34.
1. 2.
*Servatis
spatres otio-
se non spe-
deris si tu
curiose spe-
das curiosi
spatres.
Ber.*

not a

L 5

bout

about her, before her returne;
thence is that of our Saviour,
if they say unto thee behold
he is in the desert, go not
forth, behold he is in the
cree chamber, beleve it not;
why it might be lawfull to go
and see, suppose it might, yet
because there is a snare laid
open in lawfull things; wee
should take heed we prevent, if
it may be the occasion.

2. If you would not give
liberty to the flesh, shake off
dullnesse in the performance of
good duties; *the spirit is wil-*
ling, but the flesh is weak, the
flesh is short-pated and too
too ready to hinder us, in the
way of the spirit; the Ass
in the Law was to have his
neck broken, and not be offer-
red unto God; and the rea-
son was, because it was a dull
creature; so it is in this case,
that the flesh is dull, and hea-
vie, and if so bee wee bee not
stirring

Mat. 26. 41

stirring and zealous in our way; the flesh will draw us backe and keepe us so farre backe in the way to salvation, as that we had need to wish that the Sunne and Moone might stand still in their stations; as they did in the time of *Ioshuab*, or else it is to be feared, we shall come short of our expected journey, to the Kingdome of Heaven: may in doing the worke of the Lord negligently, instead of a blessing, we procure a curse upon our selves; every sacrifice in the Law was to be salted with fire; that is, there was to be the salt of wisdom, that they did performe duties with discretion; so there must bee fire of zeale, that the services may be living and vigorous.

23. If you would not give liberty to the flesh, give God his full due, the more you give to God, the less you have

Jer. 48. 10.

Mark 9. 49.

Rom. 12. 3.

Ecc. 12. 1

have to give to the flesh; give unto God the chiefe of your time, remember him in the dayes of your youth, because that is the most seasonable time to give unto God our first fruits, and the beginning of our strength; and it is the time of most certainty, for it is as the spring and summer of our dayes; it is most likely that we shall doe God most service, then a man will put a man into his Vine-yard, when he may doe him the most worke; so if we waite on the Lord, in the dayes of our youth; it is most likely then wee shall bee set into our worke, and such a worke as shall not be without a happie reward. Secondly, give the Lord the chiefe of your induvours, the end to which you came into this world, is not so much to plow up your lands, or to digge in the earth,

or to follow your trades, and to cumber your selves with *Martha* about many things; but it is to worke out your salvation with feare and trembling; and to fight out your good fight, &c. never be weary of well doing; knowing that in due time you shall reape, if you faint not; I doe not say that men should neglect their callings, for he that provideth not for his family, is worse then an infidell; but this I say, that he that is so carefull for the world; that hee doth neglect his soule, and the service of his God, is little better then an Atheist; yet let me tell you, that the plough that doth plow yout grounds, must rather stand, then that which ploweth up the fallow grounds of your hearts; and you must not spend so much time in your shops, as there by to neglect the trade of your soules,

Phil. 2. 12.

2 Tim. 4. 7.

1 Cor. 15.

1. King. 3.
38. 39.

soules, nor be so busie about
your counting-bookes as to
forget that great account that
you are to make with God;
for howsoever this may bee
good husbandry amongst
men, yet sure I am, it is none
of Gods husbandry, as that
Prophet said unto *Abab*; be-
hold saith he, there was in the
battell, a man committed un-
to me, but on these termes,
that if I kept him not, my life
should goe for his, &c. but
while I was busie here and
there, the man was gone; so
it is in this case, that while a
man is busie about this and
that thing, that a mans dayes
are spent, and hee drops into
hell before he is aware, and
loseth his soule for the satis-
faction of his lusts. First, la-
bour is the last place to bee at-
wayes on the growing hand,
to adde unto your faith ver-
tue, to your vertue know-
ledge,

ledge, to knowledge temperance; to temperance, brotherly kindnesse, love, &c. then he concludeth, that if these things be in you, and abound; yee shall neither be barren nor unfruitfull.

1 Pet. 1. 3. 6

That as the spirituall part doth increase, so the flesh and corruptions, they doe decrease, and go down: Though *Uriah* was a valiant man; yet when he was set upon by strong men, then he fell and was overcome; so it is in this case, that though corruption cannot be denied, but to be a potent enemy; yet when it is set upon by these graces, it will fall and bee deprived of the power it hath.

2 Sam. 17.
16.

CAP.

CAP. XXI.

*Mortification of sinne makes
Christians live with comfort
and die in peace.*

THis shewes unto us the way to leade a comfortable and a contented life, and to die a peaceable and joyfull death; it is chiefly when we finde the power of sinne mortified and subdued by us, for what is it that will distract the minde, and disquiet the conscience more then sinne will; this is that one thing that doth separate God from us, and us from God; and is the cause whereby we are plunged into so many feares, and why our minds hang in suspence, and that our hearts are often pierced through with many sorrowes, wee would have fewer cares in getting of worldly

worldly things; lesse feares
in heaping them up, and bee
very little disquieted at their
losse; were it so, that there
were not in us a covetous
heart, were we but crucified
unto the world, and the
world unto us; then would
we be friends of God, and this
would follow, that we would
be at enmity with the world,
there would be no heart bur-
nings, nor malicious speeches
and cruell deeds; were it not
from those lusts that waite in
our members, were there a
meeke and a quiet spirit which
is much esteemed of God;
while *Achan* was in the campe,
and his sinne not discovered,
nor found out, there was no
peace to the campe, nor pow-
er to prevaile against the ene-
mies; but when he was disco-
vered, and justly punished,
then they went on and pros-
pered; so likewise while sin

Gal. 6. 14.

James 4. 4.

James 4. 1.
1 Pet. 3. 4.

is

is not acknowledged, nor a
 holy revēge taken against it;
 so long there is no peace in
 the conscience; but if that our
 hearts be once wrought to a
 holy indignation for our of-
 fences, then feare not but
 there is way made for the en-
 trance of that peace of God
 which passeth all understan-
 ding; therefore if we would
 have that peace that is frater-
 nall among brethren, or that
 which is internall in our
 owne hearts, or that which is
 eternall with God for ever,
 then mortifie our lusts
 which are the causes at the
 first to deprive us of our
 peace, and while they live will
 be fomenters of our discords;
 but were they mortified, this
 enmity that they have
 wrought could not live: As
Jehoiada said, cast me out, and
 the storme will cease; so say
 I, cast sinne out, and there
 will

will be an allaying of all these garboiles that are in the world, and making up of that breach betweene God and us; they have a rule in Law *mortificatio cum corpore*; that if the man die the suite falleth; so is it here, that if wee die to sinne, then this suite will fall betweene us and God; where there is no wood (saith Solomon) the fire goeth out; so where there is no taker, the fire ceaseth; what is this wood but sinne, and what maketh so great a cry in the eares of God as sin doth? therefore take away sinne, and the contention will be at an end.

3. The third instruction that we may observe hence, is this; that it is an hard thing to mortifie our sin; it is as hard to finde out a disease as it is to cure it; the Philistines did quickly over-come Sampson, when

of 21 JAM
Proy. 26. 19
20.

Mat. 19. 20.
Prov. 3. 10.

when they found where his great strength lay; it is easie for a man in generall, to say that he is a sinner, and yet if you should turne over the Commandements, and come to particulars, he would cleare himselfe as not guilty of any, and say as the young man did, all these have I done; and like the Harlot, wipe her mouth, and say I have done no wickednesse; therefore your care must be to search out wherein the great strength of sinne doth lye, and therefore we must labour to take the light of the word to direct us, and desire God that he will give us the light of his holy spirit to open our eyes, that we may bee able to see and know our owne sinfull hearts; and when wee have found it, set upon this worke with courage and resolution.

I. Again, another thing that

that makes sinne so hard to be mortified; as that marriage that is made betwene sinne and us: after the people of *Israel* had mixed themselves among the *Heathen*, and made marriages with them; they were wonderfully hard to be brought to leave them; so when as a man is married unto his lusts; so it is a hard thing for a man to leave them, but now for a man to kill his wife, this is much more difficult. It was a hard matter to flesh and blood, for *Abraham* to sacrifice his sonne, and yet at the commandment of God he did it; so must we doe, our obedience to God must exceed our love of our sinnes; though the matter be difficult, yet it must be done; as *Jephthah* when he had made a vow unto God, though it turned afterward to his great griefe, yet to part with his onely daughter; yet
saith

Rom. 7. 4.

Ezr. 10.

saith he, I have opened my mouth unto the Lord, and I cannot go backe; so may we, though that we finde the matter to be hard that we are about to doe, to leave that we love so dearely, yet resolve and vow against it, and when we have so done, then say as he did, I have opened my mouth unto the Lord, and I cannot goe backe, nor can I alter what is gone out of my mouth.

3. Another thing that maketh this worke of mortification, hard and difficult, is the close adherencie that sin hath unto us, it winds it selfe so about us, as the Ivy doth about the tree, till it eat out the heart and sap of it; so is it in this case, corruption doth cleave unto us so, as it is very hard to be freed from it: As when he fled from Joab, was so followed by Hazeel, that he had no way to be freed from

from him, but by sheathing
his speare in his bowels, so
it is in this case, there is no
way to be freed from these
corruptions, but by slaughter
of them, they will not be dri-
ven away with neither faire
nor foule speeches; you may
scare away a dogge with harsh
speeches, but you cannot doe
so with a Lion; Sinne is of the
brood of the old Lion the De-
vill, that will not bee easily
driven away, nor overcome,
therefore seeing it is that doth
so beset us, and doth cleave so
hard unto us; let us shake off
every thing ~~X~~ that A presseth
downe, and sin that doth dis-
quiet us, but how; looking
unto Jesus, the author and
finisher of our faith, as they
that looked on the brazen Ser-
pent, were cured of the sting
that they had received of the
fiery Serpent; so it is in this
case, when we looke up to
Christ,

Heb. 12.1.

2.

John. 17.
17.

John. 5. 4.

Chap. 22. 4.

Christ; he is that can onely
stanch this bloody issue that
sinne hath made, in one word,
frequent the meanes that God
hath appointed for curing of
your sores, the preaching of
the word: when you come
with faith, then there is hope
of purging: the word hath a
cleansing power in it, as the
pools of Bethesda, when it
was troubled, it had a healing
virtue in it: so our hearts when
they are troubled by the word
God heales by it.

CAP. XXII. Every
one that is born of the
water and the Spirit
can witness, and shew
that we need the life of the
Spirit, which we have received.

THis should teach us to
take notice of our owne
weaknesse, and how without
the spirit of Christ we can
doe

doe nothing. We beare about
 an ignorant mind, a perverse
 will, violent passions that have
 in them an aptitude to all sin,
 and wickednesse, that as *Adams*
actuell sinne corrupted
 his nature; so our nature on
 the other side, corrupteth, and
 defileth our actions, so as the
 streame cannot be good, be-
 cause the fountaine is cor-
 rupt: fall wee may, but rise
 wee cannot, wee may plunge
 our selves deepe into the pit
 of sinne, but to recover our
 selves, *hoc opus, hic labor est*:
 this is a worke beyond our
 strength; wee cannot contract
 uncleannesse upon our selves,
 but when wee have done wee
 cannot wash it off; and though
 we should use never so many
 outward meanes to that end,
 yet were it not that the spirit
 goe along with us: though we
 wash our selves with snow-
 water, our own garmēt would

M

defile

Iob 9. 31.

10. 1.

defile us, and make us unclean.

Therefore it will be necessary that wee should examine whether we have the spirit of God, yea or no, which will be able to helpe us, and beare us out in this businesse.

How you
may know
that you
have the
spirit.

a Tim. 1. 7.

1 It is the spirit of wisdom that doth enable us, to lay a sure foundation, and to make such battell against the strong holds of sinne, as these our lusts and corruptions cannot be able to withstand; we have not received the spirit of feare, but of power, of love, and of a sound mind, where there is this sound mind, there must needs be power, and love, such is the force of the spirit, that it is set out, by the rushing of a mighty winde, and by the fire, a mighty element, so as nothing that is combustible can stand before it.

Now

Now when God shall say,
awake O North, and come thou
South, and blow upon my garden,
when he shall call the spirit of
bondage, which is as the North
wind; to terrifie, and smite
us, for our finnes; and then
shall send his spirit of adop-
tion; as the South wind to
make us fruitfull, in repen-
tance, and in the workes of
mortification; then I say are
we furnished with this spi-
rit of a sound mind, wise-
dome is a distention, and mo-
ney is a defension, but the
excellencie of knowledge is,
that wisdom giveth life to
him that hath it; much may
be done with money; but
more with wisdom, because
money can neither slay sinne,
nor assure us of life, but wise-
dome can doe both, wisdom
will teach us to make provisi-
on for our latter end.

Can. 4. 16.

Eccl. 7. 12

Eccles. 7. 12

2 It is a spirit of holinesse,

M 2

and

Gal. 5. 19.

and sanctitie, and that is the reason of an opposition, that there is unto sin in the soule, the spirit lusteth against the flesh, and the flesh against the spirit, and they are contrary one to another: as it is with a fountaine of living water, that if any filth be cast into it, it will worke it out, by the constant running of it, so it is with the spirit, that when any corrupt motion, is cast into the heart, it will not leave untill it have purged it out, and the reason is, because there can be no agreement betwixt these, the one doth alwaies seeke to dispossesse, and destroy the other, and therefore as it is when a woman that hath decked her selfe; with beautifull garments, she will not come into uncleane places, and nasty company: so in this case; the holy spirit will not indure

dure the heart, where he lod-
geth should be defiled, or that
it should be a receptacle for
uncleane lusts. For if Christ
could not indure that his
earthly Temple should be a
den of theeves, much lesse wil
he endure that his spiritmall
Temple should be a cage of
every uncleane and noysome
lust.

3. It is a craving spirit, it
goeth out day by day, and
doth crave assistance at Gods
hands to helpe us against our
corruption, it is the spirit that
helpeth our infirmities, and
maketh intercession for us;
that as *Hezekiah* said, *Lord we*
know not what to doe, our eyes
are towards thee; what was
that made him waite on God,
but this spirit of grace and
supplication: so say I, what
maketh a Christian to lift up
strong cryes and prayers unto
God, when hee is assaulted by
the

Rom. 8. 26.

2 Cor. 12.

the flesh; and to waite for strength from heaven; is it not the spirit, that putteth us upon it, and maketh us never to give over till wee find successe from God; it is not the making of a prayer, that will serve your turnes, but the having of the spirit of prayer, that is it that will helpe you, to wraastle with God with your prayers; and teares, as *Jacob* did, and not to give over like the importunate widow, untill you have your requests granted unto you.

It is a cheerfull spirit that though the worke be hard, and sharpe, yet it maketh us passe through it with much alacrity, and cheerfulnesse; it maketh us, while wee are breaking up the fallow grounds of our hearts, and while wee are about to crucifie the flesh, & circumsise the foreskinne of our hearts, to be cheerfull,

Hof. 12.4.

Luk. 18.34.
5.

1 Cor. 9.10

cheerfull and rejoyce because the end of that is joy and consolation, for they that plow in hope & thresh in hope shall be partakers of their hopes. What maketh the mariner to passe through to many hard adventures, by sea and land, but hope of some great advantage that may be for his advancement; or what maketh the Souldier adventure himself, into the heat of the battel, but hope of a joyfull victory, and what maketh a Christian to take such paines with his heart, and to make such hot skirmishes against his lusts, but in hope of good successe, & a glorious victory? On the other side, there is no greater signe of an unmortified heart, then when hee is forced unto the worke, and drawne unto duty, as a Beare to a stake, out of slavish feare, and apprehensions of wrath: as Sa-

Job. 2. 4.

than saith in Job; that skinned
for skinned, and all that a man
hath will he give for his life:
a man will doe much in extre-
mity, which is not a free, but
a forced service, but now if
so be that there be a cheerfull
spirit we are carried by it, to
this duty, as freely as *Abra-
ham* was to the sacrificing of
his sonne, not reasoning with
flesh and blood, but out of the
feare of God, the love of holi-
nesse, and the hatred of sinne:
wee are as cheerefull at the
death of it, as wee delighted
sometime at the commission
of it.

2 Cor. 7. 1. 2

CAP. XXIII.

*An exhortation unto the duty of
mortification.*

FOR as much as wee are na-
turally slow unto this
worke

worke of mortification, both in respect of that love we have unto our lusts, and also in respect that Sathan, and our deceitfull hearts, doe labour by all faire and possible arguments to beate us off from this worke: saying, as sometimes *Peter* did unto our Saviour: Master spare thy flesh, this shall not be to thee: such suggestions men have; when they are pressed unto duty, that they should spare that labour, there is no necessity of. Therefore it will not be amisse to quicken you up unto this duty, by such considerations as these.

Mat 16. 32

1. In regard of sinne, that if it be not mortified, wee doe highly displease Almighty God, therefore the Lord is said to hate iniquity, as that which is contrary to his Law, as that which is cursed of him, now that sinne is thus displeasing to him, will appeare..

M 5

I In

Gen. 6.

Psal. 95. 10,
11.

the regard of those sad
Complaints, and those pa-
theticall expressions that are
used in Scripture, against sin,
and sinners: when the sinners
of the old world grew to that
height, that the whole earth
was corrupt before God, and
that the wickednesse of man
was great in the earth, it re-
penteth the Lord that hee had
made man, and it grieved him
at the heart, a deepe expressi-
on how much God is displea-
sed with it, now when God
is said to be grieved, it is not
in that he is subject to passi-
on, but after the manner of
men, not *secundum affectum*,
but *effectum*, as they speake in
the Schooles, that as men are
grieved when they are offen-
ded, so is God sore displeased
with sinne. Forty yeares long
was I grieved with this genera-
tion: then it was that hee
swore in his wrath that they
should

should not enter into his rest, that after they had grieved him so long time together, his fore displeasure did arise, and so they perished in the wilderness: how was our blessed Sayiour grieved when he beheld the City, and wept over it, saying, *O Ierusalem, Ierusalem, how often would I have gathered thee, as a hen gathereth her chickens, &c.* What can be a greater grieve to a loving father, or a tender mother, than to see their Children not to hearken unto good admonitions, and exhortations; so is it unto Christ; when as wee turne aside, to the by-paths of sinne, it grieves him much: how doth God complaine of his people: *O my people what have I done unto thee, testifie against mee:* now when we heare God to shew so much discontent, in his bewayling of our sinnes; it should be a strong motive,

Luk. 19. 41.

Mich. 6. 2.

motive, to make us to bewaile our owne finnes, and offences against God.

Jer. 12. 7.

2 Consider that sinne is it, that doth separate God from us, and us from him; thence it is that sometimes God hath left his people: *I have forsaken mine house, I have left mine heritage, and delivered the dearly beloved of my soule into the hand of mine enemy.* It must needs be a great matter that makes a man to leave his house, and forsake his heritage, either the house stands neere untoward neighbours, or it is in a bad soyle, the water is nought, & the ground barren, or else it could not be a man would leave it; so here, when a man spends his life among notorious and wicked men, and shall be like the unfruitfull ground, that bringeth forth nothing but thornes, and bryers, then it is to be feared

Heb. 6. 7. 8.

feared that the Lord will leave him; and will pull down the hedge of his providence, and cause all the beasts in the field to come and devour; now when we see that Christ and sinne will not comply together; O labour then to mortifie your corruptions, that separate God from us, and us from him, and hinders good things from you.

Esa 5. 4.

3. Consider those grievous punishments, which have fallen on men by reason of finnes, both on whole Nations, and on particular persons; see how the foundations of the great deepe from below, and the windowes of heaven from above were set open by the finnes of those times; how the clouds contrary to their nature dissolved into a shower of Brimstone, and tell on that sinfull City: in one word, wherefore was *Kain* smitten with

With such seares? and *He* smitten with wormes, was it not for sime?

Lastly, if God would ever have spared any, hee would have spared his owne sonne; but Christ undertaking to become sime for us, he must not be spared, but must suffer a sorrowfull, and a shamefull death for that cause: sure then if God have beene ever so severe, that he would not spare sime, it should be our care that we should not spare it.

2. Consider, that if you doe not mortifie your corruptions, then you are first under the power and servitude of Sathan; he that walketh in sinne, is a servant of sinne, and while he promiseth liberty to himselfe, he becommeth the servant of corruption; for of whom a man is overcome, of the same he is brought in bondage; for as it is with a servant,

Ioh. 8. 34.

3 Pet. 2. 19.

vant; he doth not his owne will, but the will of his Master; so is it with a man that is in bondage unto sinne and Sathan, is servant therunto; as it is with a ship when the Rudder, and the Anchors, and Masts are broken, that it is carried whether the tempest will force it; so deplored is a man that is unmortified; he is carried whither the flesh and Sathan will have him led captive, he is at his will; but were the power of sinne mortified, we should finde that these temptations would fall from us as the Viper from *Pauls* hand, and would not prevaile against us. Suppose a man have a strong house, and great fortifications about it, yet if there be but a servant within that can unlocke and unbolt the doores, there is no safety there; so suppose there be never so many good gifts in

in a man, yet if hee have his corrupt nature unmortified, be assured of this then, that there is one within you, that will let in Sathan, who will seduce you to sinne.

3 If you doe not mortifie sinne, Sathan will make your soules his lodging. For as a mortifi'd, and a sanctifi'd heart is the seat of the Holy Ghost : so also an unmortified and an uncleane heart is the seate of Sathan. When the spirit of God departed from *Saul*, then an evill spirit from the Lord troubled him: so it is in this case, that if Christ by his spirit dwell not in you, Sathan will take place, as it was said of Babylon, that shee was the habitation of Devils, and the kennell of every foule spirit, and a cage of every uncleane and hatefull bird, so a man that is not purged from his sinne, the strong man keeps the

1. Sam. 16.
14.

Rey. 18. 2.

the house and all kind of lusts swimme in him: now then that these great enemies, and these noysome and hurtfull lusts may be destroyed, labour to mortifie your corruption, then will all these your enemies be driven away, by the breath of the spirit of Christ, and the brightnesse of his comming.

3 In regard of our selves, if we doe not mortifie sinne, we cannot be but great losers by it: untill then the word is unprofitable it falleth upon us, till it mortifie corruption, as the raine that falleth on the barren ground, it bringeth forth nothing but bryars and thornes, fit for cursing: so all the gaine that you have, by the hid treasure of the holy Word of God, and this pearle of the Gospell, it is but the aggravation of your sinne, and a favour of death unto you,

Heb. 6.7.

you, so that this word that killeth sinne in others, doth but ripen them in you, and this word that is wholesome nourishment unto others, is but a potion of death unto you.

Esa 57. ult.

3 Untill sinne be mortified you can have no true peace in your consciences, the wicked, saith God, have no peace: as *Ihu* answered the King, when he said, *Is it peace Ihu, what peace,* saith he, *so long as the whoredomes of thy mother Isebell, and her witchcrafts are so many:* so say I, what peace can there be, as long as lust, and the body of sinne doth remaine, what peace can there be in the heart of a man. As it was said, that in the dayes of *Shangar* the high wayes were unoccupied, and travellers walked through by wayes, till *I Debayah* arose, &c. so untill such

Iudg. 5. 6.

time

time as sinne is purged out, there is no peace but warre, no walking in those wayes of grace and peace, till there be a mortification of sinne; as you see it is, when that the high wayes are pestered with robbers, there is no safety to passe, in or out: so when the high-wayes of piety are pestered with lust, so as the passages are stopped, and there will be no security, untill such time, as that these be cut off, but if that you can come to slay and destroy these enemies, that doe way lay, and fight against the sculd, I say then you may walke in safety, and the truth is, were we not enemies unto our selves, we need to feare no enemy: our greatest and most desperate enemies are, those of our owne house, even such lusts as have their breath and breeding in our owne hearts.

3 The last great losse that wee doe sustaine by want of mortification is the losse of our soules, which is the greatest losse that can be: for if every grasse pile in our fields were a precious pearle, and every stone in the streete were a diamond; and every eare of corne in our fields, were so many shining chrysolites, yet were they not all worth the soule: but now if a man should not endeavour to kill sinne, sinne will kill him. Suppose wee the most fearfull and dastardly man that may be, yet if he had this proposition made, if thou dost not kill mee I will kill thee, I should suppose that this would make him fight. I tell you brethren, that if you doe not slay sinne; it will slay you, and if you mortifie the desires of the flesh by the spirit you shall live; but if you

you live after the flesh, you shall dye.

CAP. XXIV.

*Containing a briefe explication
of the last words of the (yee
shall live) by way of mo-
tive.*

I Have onely one motive
to adde to perswade you
to mortifie sinne, and that
is the words of my text:
if yee doe this, you shall live;
life, as you have heard,
is a large word, and doth sig-
nifie not onely the life natu-
rall, but that of grace and glo-
ry; now here I take it; for
the life of glory, as standing
in opposition to the death,
that is set over in the former
part of the verse, which is
that eternall punishment in
hell, which shall be certainly
inflicted

inflicted on unmortified men, that live after the flesh, and this life that is set in opposition therunto, is that life, that certainly may be obtained, by such as doe mortifie the flesh, and endeavour to destroy that body of sinne, now this happinesse that is here spoken of, if I had the tongue of men and Angels, yet could I not sufficiently set it out, yet to give you a taste of what is revealed, that you may guesse at what is not revealed, but beleaved, and waited for, some thing the Scripture saith of it.

There shall be a perfect victory over all your enemies, over sinne that hath beene so turbulent; over death, that hath beene so fearfull, and over hell that is so dreadfull, so as now wee may boast, as he that putteth off the harnesse, and triumphs, because

because that his warfare is accomplished, and our finnes are pardoned: here the Church triumphante, doth change their swords into Scepters, their corslets into Crownes, and their garments rouled in blood, into long white robes to follow the Lambe whithersoever he goeth; now we may sing with the Saints, the song of *Moses Halleluah* unto him that dwelleth in the highest, and to him that sitteth on the throne for evermore.

Esa 40.2.

. . . 3. 1214

2 There shall be a resting from all our labours, from all our workes, either of body or of mind, so farre as they did consist in our seeking, for the preservation of our present being, or from the attainment of our future well-being: here it is laid upon us, to eate bread in the sweat of our faces: and to indure heat and cold, hunger, and nakednesse

Gen. 3, 19.

Mat. 8. 12.

Hebr. 4. 9.

nesse, but there shall be an end of all these, poore *Lazarus* shall rest in the bosome of rich *Abraham*, and all the blessed Saints shall sit downe with *Abraham*, and *Isack* and *Jacob*, in the Kingdome of God: here there is our worke of faith, and labour of love, our hope waiting for the accomplisments of the promises, and our teares of godly sorrow unto repentance, arising from a bleeding, and broken heart: but there our faith shall be turned into vision, our love and hope, into fruition, and then all teares shall be wiped from our eyes, doubtlesse such a rest there is for the people of God.

3 There shall be the vision of God, that is, wee shall be brought into the presence of God, and shall see God in Christ, the beames of the Deity shall be so resplendent

cha.

from Christ his humanity;
as that wean shall see him;
as wean see him; therefore
fore our Saviour propheth
this before he is glorified. they
say, because they may
behold his glory and his
this there was in the trans-
figuration, when Peter said, he is
Good for us to be here; and in
that of Saint Paul, when he
saw things unspeakable.

John 2.
John 7.
24.

We shall see with greater
inlargements of know-
ledge. No Eagles eye shall be
so strong that can looke on
the Sun, as ours then that can
looke upon him; at whose
presence the sight of many sins
would vanish into darknesse.
If Adam in the state of nature
could understand so much of
God; as to give names unto
the creatures; sure in the
state of glory, there will bee
a great augmentation of their
sight; so that he that shall see

N. unclear

pleased man, shall know
that as much as many agree
Dedee have been many years
looking their heads about.

2. Again, in respect of the
light, this light must be glorio-
us, the light of the Sunne is
no more to be compared unto
it, then the light of the Candle
is in the light of it: no, nor as
one chafers the shell; it is *non
quoniam* *non* *maxime* *sed*, all the
whole heaven, looke as it were
nothing but all glorious Sun.

4. Lastly, wee shall enjoy
the fruition of God, *quod ordi-
natum in visione perficitur in
fruitione*; that which is begun
in the vision of God, shall be
perfected in the fruition of
God: *Dives* saw *Abraham*
farre off, and *Barabas* in his
bosome; but what was this
to *Dives*, it was no ease to
him, but as we shall see him,
so wee shall enjoy him; he
will love us with an ever-
lasting

lasting love, and we shall live with him for ever; may wee shall be abundantly satisfied with the fulnesse of his house, and he shall make us drinke of the rivers of pleasure, for at his right hand is fulnesse of joy and pleasure for evermore. If a man had a certaine measure of joy in heaven, were it not full, it would not content the minde of a man, and if he had fulnesse, were it not perpetuall; it would not give content, but now seeing this joy is both perfect and perpetuall, there will bee full content in it.

Psal. 36.
8.9.

Psal. 16.
vlt.

To conclude all, blessed and happy are all those that have mortified this body of sinne, out of an hatred and holy indignation against it, they are carefull to sinne no more; for they shall live a life of grace here, and life of glory hereafter.

FINIS.



Errata.

P. 4 line 26 for but of sin, *was* because of sin
p. 13 l. 20 for from him, *r.* from himselfe l. 22
for him *r.* them *p. 14* l. 7 for in *r.* into l. 11 for last-
ly how *r.* lastly *see* how, for how he *r.* how this en-
emy l. 14 for and this *r.* this *p. 16* l. 12 for to meete
r. doe meete *p. 19* l. 6 for and there *r.* and thence *p. 20*
l. 6 for some little *r.* to some little sin l. 7 blot out
(that) *p. 21* l. last for it is said *r.* it is said of false *p.*
22 l. 25 for continuance it *r.* continuance in it *p. 73*
l. 16 for are neare *r.* are more neare *p. 74* l. 4 for it is *r.* so
it is *p. 83* l. 25 for this rule *r.* these rules and l. 26 for
ground and *r.* ground of, and l. last blot out (so) *p.*
110 l. 2 for no *r.* neither *p. 123* l. 14 put out (que) *p.*
128 l. 4 for it *r.* and *p. 149* l. 21 for sin *r.* sence *p. 154*
l. 18 for he *r.* we *p. 193* l. 1 for articular *r.* particular
p. 208 l. 3 for go *r.* and go *p. 210* l. 16 for then *r.* that
p. 223 l. 2. blot out he. *p. 225* l. last blot out (all)



Reverent Attention is
due to the word of God

Reverent Attention is

For If we live after y^e flesh
we shall die. But If we
live after y^e Spirit we shall
live. For as many as
are of the flesh they shall
die. But as many as
are of the Spirit they shall
live. To be carnally minded is
death. But to be spiritually
minded is life & peace

